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MEMORIAL VOLUME

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Memorial Volume

BEING
HISTORICAL PAPERS READ AT
THE GENERAL ASSOCIATION
OF CONGREGATIONAL
MINISTERS AND CHURCHES
OF KANSAS,
SEMI-CENTENNIAL SESSION,
LAWRENCE, KANSAS,
JUNE 14–18, 1904

"It shall be our aim, as far as practicable, to transplant the principles of the Puritans to these fertile plains, and to lay foundations which shall be an honor to us, when in the grave, and a blessing to all coming generations."

—*Declaration of 1857.*

This telegram from Justice Brewer was received and read at the opening session:

> "Kansas is the homestead of the free. Congregationalism is the spirit of liberty. The history of one is a story of the other. All honor to the pioneer Congregationalists of Kansas. They have written their names in fadeless letters into its wondrous history. Accept on this auspicious occasion the congratulations of one whose life was shaped in Kansas, and who remains ever loyal to her thought of liberty.
>
> D. J. BREWER."

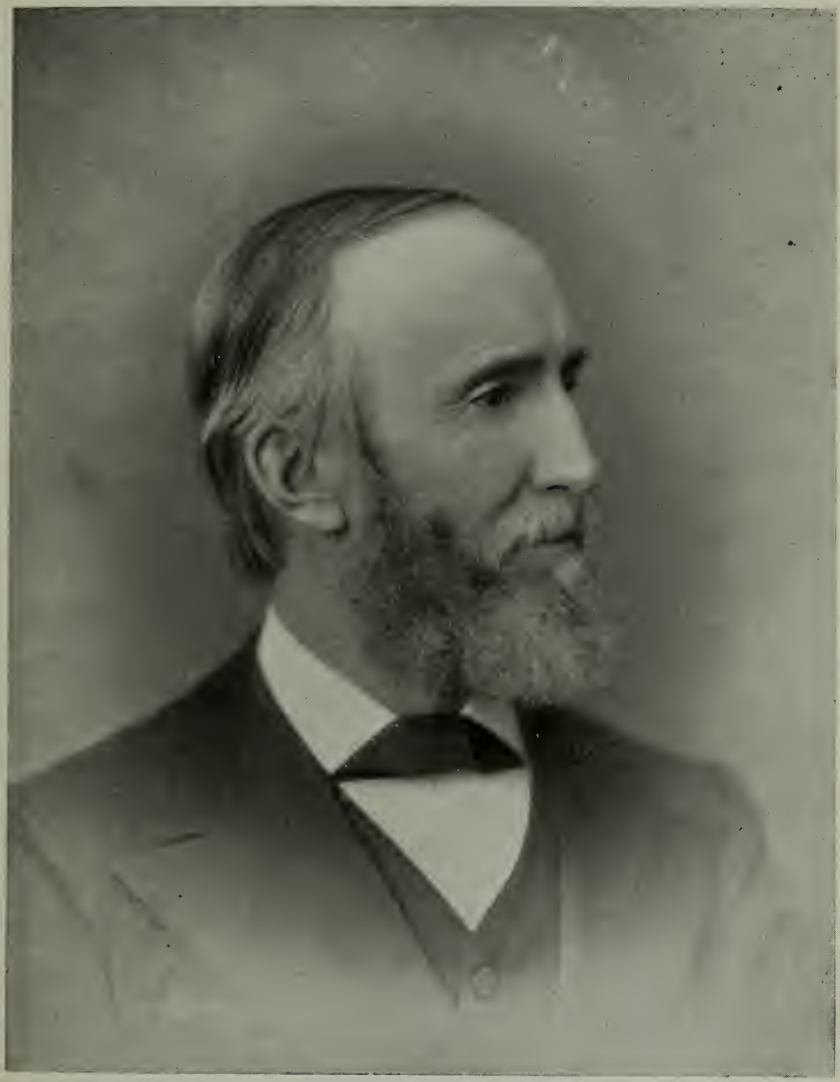
Preface.

The papers here printed were read before the General Association of Congregational Ministers and Churches of Kansas on the occasion of their session in Lawrence, Kansas, June 14-18, 1904. They are printed as read, except that the several authors have made slight emendations. The editor is responsible only for the papers that bear his name. Each writer presents his own views, in his own way, with the limitations enforced by the occasion, which called for the thoughts of many persons.

There is no attempt at furnishing a history of the first fifty years of our denominational life in Kansas. That is the proper business of some one more remote from the scenes than we are. Here is only a contribution to the material which the future historian must use for his ampler work. The list of ministers who have been associated with our churches, and the list of churches organized have required a great deal of patient research. The editor will be grateful for corrections of these lists from any source and will make them---with the authority for them---in a copy to be placed in the Congregational Room in the library of Washburn College.

The list of meetings of the General Association is printed here including a meeting in Manhattan, October 3, 1857, which may not have been held. The printing of the list with these papers must not be taken as proof that there was such a meeting or that we have reason to believe that there was. The question needs thorough discussion which cannot be given here.

J. G. DOUGHERTY, Editor.



REV. RICHARD CORDLEY, D. D.
1829-1904.

Rev. Richard Cordley, D. D.

The occasion of our fiftieth anniversary was memorable because of the presence of Dr. Cordley, the sole survivor of the famous Andover Band. Although unable to stand he was present every day in his wheel-chair, and addressed the assembly several times, with his usual clearness, vigor and wit. In less than a month, on July 11th, he rested from his earthly service.

There are few persons among those whose lives have adorned the Christian ministry, who so richly deserve an appreciative memoir as does this pioneer minister of Kansas. Some day the story of his remarkable life may be suitably written, but here only a brief sketch can be given.

In December, 1857, he came, with his Andover Seminary classmates, Storrs, Parker and Morse, to the territory, which had then had three years and a half of troubled life. He was a missionary of the American Home Missionary Society with an assured salary of $600 a year. He went to Quindaro the next spring for ordination by a council there convened. It was the only council in which he was ever personally interested. He never was installed. Returning to Lawrence he ministered to Plymouth church until 1875, a period of eighteen years. After three years of service with a church in Flint, Mich., he came back to Kansas, to Emporia where he gave six years of service. Then in 1884, he returned to Plymouth church and gave the twenty remaining years of his life to its service.

As a pastor he showed rare wisdom in consenting to be lead where he could not lead. His practice was to push the thing that was moving. He said: "It is seldom wise to check a good movement, even if one may have a better thing in mind. Energy is better than stagnation, even if not directed as you might wish." "Appreciation is better than scolding and also more just." The large, substantial and beautiful house of worship, which the church has been using for more than thirty years, is an indication of the

value of his pastoral work. But a stronger approval is the record of 1,200 persons added to the church in his ministry more than half of them on Confession of Faith, and three-eighths of them men.

He was a unique preacher. He had no model and never desired to be a model for anyone. His sermons were composed of distinct sentences, each of which contained a thought that seemed an epigram, yet was vitally connected with the clear cut sentences which preceded and those that followed. By some he was named "The Nugget Preacher," because of chunks of wisdom in single utterances. He did not use shrapnel shells but always solid shot. He got the range at once, using small shot. He kept increasing the weight of the shot and never lost the range. His sermon always had one aim and he kept it steady to the end. With varied illustration, he made increasingly clear and forcible the particular truth he was presenting.

He was never a doctrinal but always a practical preacher. He saw truth, not in abstract form but in vital relation to the lives of the men to whom he was speaking. He was never tried for heresy. He was never specially approved for orthodoxy. His mind was open to receive all suggestions of truth from every quarter. He kept abreast of modern investigations and feared no evil results from accepting the truth wherever found. Yet he brought into his pulpit no crude thinking, but only assured results. He discussed there no doubtful questions, but ever sought to make Christ himself a power in the lives of his hearers.

The pastor and preacher is gone beyond our view, but lives in many loving hearts that he has comforted in sorrow, aided in troubles, guided amid perplexities, brought to an experience of the life of Christ. Just out of our sight he has rejoined the Andover Band in the Father's House where "the joy of the Lord" follows faithful service. D.

THE HAY TENT, LAWRENCE,
1854.

PLYMOUTH CHURCH, LAWRENCE.
Begun 1857, Finished 1862.

Jubilee Sermon.

BY REV. JAMES G. DOUGHERTY, D. D.

Luke 16:6: "Take thy bill, and sit down quickly, and write fifty."

Kansas has finished a half century of life. On the 30th of May, 1854, President Pierce signed the bill which made Kansas a territory of the United States. Fifty years is an insignificant period compared with all the days of recorded history. More than 100 periods of the same length have passed since the first great empire of Babylonia ruled the world. Yet, if measured by EVENTS, we may truthfully say, after Tennyson: "Better fifty years of (Kansas) than a cycle of" the life of all peoples outside of Kansas.

Congregationalism in Kansas has been from the first so closely related to the life of Kansas, that it is difficult to speak of one without including the other; as difficult as to talk about Congregationalism in the old Plymouth colony, and say nothing about the life of the colony. Yet, so far as possible, we here and now consider Kansas Congregationalism, in the first fifty years of its life.

We are too near, too much a part of the time, to judge wisely of its men or its movements. Those who are in the procession cannot so well observe its composition and character as can those on the outside. The men, who in the latter part of this century will take up and carry forward our unfinished work, will be better able than we to measure the life of the last half of the last century. Still, it may be of advantage to us now, and to others in coming years, to review, as candidly as we may, the events with reference to which more than one among us may truthfully say, "Quorum pars fui," even if he cannot say also, "omnia vidi." That which we are to review is no hidden matter, nothing done in a corner, but varied scenes on an open stage that has never lacked spectators. Kansas has never yet had a season of obscurity long enough for her to cultivate that retiring disposition which is praised as modesty. In all the years of her life she has compelled attention

to herself by her incessant struggle to reach the stars, toward which in infancy she stretched out eager hands. There are no secrets to reveal, all has been already seen and known. The heroes have been recognized and their achievements lauded. It is not ours to eulogize any, or to paint perils encountered or sufferings endured, but only to mark the spirit which has guided the actions of those who have gone before us and find, if we may, some wisdom for our own guidance in their successes and in their failures also.

For convenience of discussion we may divide the fifty years into three periods. The first, beginning with the organization of the territory and ending with the close of the Civil war, 1854 to 1865. The second, ending with the close of the boom period, in 1888. The third from 1888 to the present time. The first period, covering 11 years, may be regarded as the period of infancy and childhood. The second period, which continued 23 years, may be thought of as the period of youth. The third period, of 16 years, is the period of early manhood. Each of these periods includes a year of extreme financial depression; the second a time of unprecedented inflation. Our form of church polity, our method of life—and Congregationalism is a method of life rather than a form of church polity—has prospered in Kansas, despite the asperities which check her starward course.

The first period was a time of ceaseless civil conflict. It included the four years of the Civil war, when the very existence of the nation was threatened. But the seven years which immediately preceded the Civil war were in Kansas the beginning of that irrepressible conflict, which at last was fought to a finish by the contending armies of a divided nation. Kansas began life in storm and tumult, and into this difficult life our forbears in church and state came, to maintain their convictions at cost. Strenuous life is in these days very highly commended in brilliant essays. In the early period of Kansas the strenuous life was LIVED by men and women, who endured poverty, social ostracism, political oppression, and the hourly peril of death by violence in a lawless community, for the holy name of freedom. Those who came earliest to Kansas to save her from slavery were of the Congregational way of life; and so organized the first church organized in the new territory, giving it the name of Plymouth, a perpetual reminder of

the old colony which gave to Massachusetts her best life.

> Our fathers crossed the prairie
> As their fathers crossed the sea;
> To give to peoples yet unborn
> The conquering banner of the free.

When Kansas became a territory slavery flourished and ruled the nation. Boston had already sent back into slavery a fugitive. Squatter sovereignty had been substituted as a policy for the abrogated Missouri Compromise. The Whig party was dead, the Republican party unborn, the Democratic party in power, cracking the slave master's lash over northern dough-faces, who quickly fell on their knees. The newly created territory could be slave or free just as its first voters should decide. The slave states sent settlers, some of them lodgers for a night, to claim Kansas for slavery. The New England states and New York organized societies to promote emigration of men who would maintain the cause of freedom. On August 1, 1854, the first company of thirty came to Lawrence under the guidance of Colonel Daniel Anthony, the estimable Quaker, who is enjoying a green old age in the city in which, in the pro-slavery days, his splendid courage made it possible for a free state man to live. With the second company which arrived at Lawrence from New England came the Rev. Samuel Young Lum, sent out by the Congregational Home Missionary Society, the first of many missionaries sent and supported by the same society, to insure to the new territory that form of church which had never found a welcome in a slave state.

In October the first Congregational church of Kansas was organized with seven members and survives to celebrate its jubilee with 13,000 members of Congregational churches of Kansas. Before another Congregational church came into existence, in August 1855, this General Association was formed in this city where the first church was planted. Those pioneers were men of faith; they foresaw and provided for the fellowship of hundreds of churches which were to be, when as yet there was but one of them. More than a year passed before there was a second church. Then in January 1856 Rev. Mr. Blood organized Manhattan, Osawatomie, Topeka, and four others now non-existent, were organized the same year. Rev. Samuel Adair, so long the faithful pastor of Osawatomie, Rev. Lewis Bodwell, the indefatigable missionary superintendent, when

Pike's Peak was in Kansas, and Rev. Harvey Jones whose services as pastor and missionary superintendent are witnessed by many churches in the western part of our state, had come to increase the ministerial force and to abide, in courage and constancy, through the troublous times until a brighter day dawned for suffering, bleeding, struggling Kansas.

In April 1857 was held the second sessions of this association, the first of which there has been transmitted to our day the records. This meeting was held in Topeka. There were present three ministers and three laymen. Eight other ministers were admitted, only four of them being present. This association of TEN remodeled the constitution, writing into it a form of creed which remained unchanged until 1874, nearly twenty years afterward. They planned for a college to be under their care, considered the question of a general missionary for the territory, appointed delegates to correspond with the general bodies of other states, and resolved: That this association will in no manner fellowship any other ecclesiastical body which willfully sustains, directly or indirectly, the system of American chattel slavery. Slavery was then the vital issue and this association did not dodge the issue, although the Dred Scott infamy had already been perpetrated by the Supreme court of the United States, in obedience to the slave masters of the nation; and although soldiers of the United States had already driven out the Kansas free state legislature from its halls of legislation.

The address which this early association, SMALL ONLY IN NUMBERS, prepared and sent to the several general associations of the different states, pictures very vividly the situation. They say: "Settlements are forming from the Northern and Southern line, and from the Missouri river for fifty miles above Fort Riley, the head of the Kansas. Every boat is crowded and every thoroughfare to the interior is thronged." "The spirit of contention has given way to the spirit of speculation. We have no farther fear of military invasions. Nor have we a doubt of ultimate success in establishing freedom here." "It shall be our aim, as far as practicable, to transplant the principles and institutions of the Puritans to these fertile plains, and to lay foundations which shall be an honor to us and a blessing to all coming generations." Not one of that heroic band who composed the general association of the spring of 1857 survives, but we today rejoice that their faith was

rewarded, their hopes realized and their sacrifics fruitful in blessings which we enjoy in this Puritan state of Kansas.

The spring meeting of 1857 was adjourned to the fall of 1857, but there is little evidence that any meeting was held until October, 1858 . The minutes of this meeting are published in the first number of the Congregational Record, which began to be published quarterly in January 1859; in January 1862 became a monthly and ended its useful life in 1867. It was in this meeting of 1858 that first appeared men who are still living among us. The previous fall the Andover Band came to mould the life of the growing territory, that was settling into comparative quiet after the spasms that tortured the first three years of its existence. But one of that ever memorable band remains with us today. "Serus in coelum redeat."

Of all the 800 and more (836) ministers who in these fifty years have served our Kansas churches, no four have given more efficient service to individual churches and to the state than the members of that Andover Band who devoted their entire ministerial life to Kansas. Morse founded in Emporia two churches, also one in Council Grove. Parker founded Leavenworth, built Wyandotte, nurtured Manhattan and then for years bound all our Kansas churches in one fellowship by keeping us in telephonic communication. Storrs organized Quindaro and Wyandotte and built Atchison, ministering to each; then gave years of energetic, devoted labor to all our churches as home missionary superintendent during the years of the most rapid growth of Kansas. Cordley, facile princeps, has stood at the center where the free Kansas, and the free church in Kansas, was born and ever has been loyally defended; looking out over the whole field he has ever guided the state work in wisdom, while caring diligently for the local church. In a vacation from the Kansas field once he attempted to mould the life of another state, which he had known in boyhood; but finding it unyielding as flint, he soon recoiled to his own Kansas and, after building a new house of worship in Emporia for the church of his classmate Morse, returned to save and perpetuate the life of the church that had learned to prize him more highly in the years of his absence. It will be the task of some one, years hence, in this place to review and fitly characterize the life of this last member of the Andover Band; but then, as now, no words that can be uttered can so adequately meas-

ure the value of his life as the Puritan Kansas, the leader of all the states in highest ideals of civil life, the Kansas that is in so large measure the product of his life.

In 1861 at the outbreak of the Civil war we had 19 ministers, 36 churches and 695 members. That seems today a very small number of ministers and churches. Yet had we maintained the same ratio to population we should now have in Kansas 247 Congregational ministers instead of 153 and 468 churches instead of 171. Those who wrought in these quarries in the seven years of Kansas troubles before the Civil war are shown by their work to have been quite as diligent as and even more successful than those who have since entered into their labors.

1856 was a year of drought as well as of internal strife. 1857, a year of depression in the rest of the country, was in Kansas a year of inflation. 1858-59 were years of financial distress, following the first Kansas boom. 1860 found everybody loaded with depreciated property becoming daily of less value as the days of drought succeeded one another. 1861 brought rain and war. The close of the war showed four less churches, eleven more ministers and ninety-nine more members, than at its beginning; but the war had taken a large part of the male residents of Kansas out of the state and required those who remained to defend the border and even their homes, which they did successfully, except when the cowardly butchers, led by the infamous Quantrell, sneaked into Lawrence and murdered unarmed men. It is not strange the accessions to our churches were so few in the days of the Civil war. More Kansas men volunteered in proportion to population than were sent by any other state in the union, 2,000 men in excess of all demands; and never a man drafted. With the close of the war Kansas, as the other states of the purified nation, entered upon a new period of her career.

Before we pass to consider the second period let us note some things that belonged to this earliest, childhood period of our life. First of all there was a spirit of fellowship. This is seen in the fact that this general association was organized when there was but one church to receive the churches which were yet to be; of which it has welcomed 364 and reverently consigned 195 of them to the grave, after a life of varied usefulness. The spirit of fellowship was exhibited also in the Quarterly Record, published with difficulty and at great expense, yet giving place to

news of importance to the several Christian denominations at work with us in the new territory. The pioneers knew something of the meaning of church federation and practised it. Yet the creed that every minister joining the association was required to sign indicates that our fathers had quite definite denominational beliefs, at least in a form of words. This ancient symbol of our association, which was binding until 1874, affirms a speculative view of the nature of God, a mediaeval notion of the Bible, an Augustinian view of the nature of man, a Calvinistic view of the atonement, a Calvinist notion of decrees, a Congregational view of the church and a doctrine of eschatology expressed in the words of the Scripture. It is due to the memory of those Godly men to record that, having made and signed this formidable creed, they seem to have had little more to do with it, as they certainly believed and preached doctrines of salvation, not of condemnation.

Temperance was a part of their religion. At the first recorded meeting a temperance committee was appointed. At the second a committee was named to call a convention to organize a temperance society. Each year the same matter was urged until in 1861, at last, the State Temperance Union was organized, with Congregationalists for President, Vice President, Secretary and Corresponding Secretary. By the new temperance society it was resolved: "That we consider the license system morally wrong, and we earnestly request the legislature of Kansas to enact a prohibitory liquor law." It took twenty years to get this resolution before the legislature effectively, but the Congregationalists, who started it, kept it in motion, until Kansas and the world heard and felt the wisdom of prohibiting and never licensing an evil. They never had, what a distinguished gentleman has recently informed us is a notion held by agricultural communities, the thought that men were made moral by law. Our ancestors, whom we would honor by imitating the spirit of their lives, held that view of the purpose of civil law which declares that: "It is the office of law to make it easier for good men to do right and more difficult for bad men to do wrong." Drunkenness and the making of drunkards seemed to them as reasonable subjects of prohibitory law as petty pilfering or house breaking. If this be agricultural statesmenship, may God prosper the farmers until the cities have learned their wisdom.

In like manner the few persistent pioneers followed up their purpose to have a college under their care, until in 1865 the college, which had long lived only in resolutions, became an absolute reality. Those men brought things to pass. It must be admitted that they were not afflicted with that timidity which is sometimes unwisely praised as modesty. They did not hesitate to offer their wisdom as superior to that of the men who guided the Home Missionary Society and the Church Erection Society. They even visited with their severe censure the American Tract Society, because that society would not denounce slave-holding as a crime.

In the years of the Civil war there was a standing committee of this association on the state of the country. Its spirit and purpose is seen in its resolution of 1862, the second year of the war. They declared, "We do not desire peace, until with it may come perpetual and unconditional emancipation of every man, woman and child in our broad land, for then, and only then, can peace be permanent and prosperity sound." That is the language of lovers of liberty and the wisest statesmanship.

We pass now to the second period, in which what had been an aggregation of states became conscious of its life as national; and Kansas, receiving in large numbers men from all the states, became the representative of the common life of the nation. In 1865 railroad building began in Kansas. In 1869 the first railroad reached the west line of the state, which four great roads have since crossed. The Homestead law and the special provision, which permitted a soldier's years of service to count to his advantage as a homesteader, gave to Kansas a rapid and great increase in population in the years that immediately followed war days. The land grants given to the railroads also greatly promoted the development of the state, since these grants insured a wide and attractive advertisement of the new and large opportunities for poor men. At the end of five years after the war had closed the population had a good deal more than doubled. Even the second five years, which included the financial depression of '73 and the grasshopper plague of '74 and the worse plague of "aid seekers," the "aftermath of liars," as Governor Martin aptly designated them—despite panic, grasshoppers and lying beggars, Kansas added to her population a greater number than were in the state at the close of the war. In

each remaining half decade to the end of the period the population of 1865 was added twice or three times. How much the negro exodusters, who came to this home of freedom in 1879 affected the population, may be judged from the fact that at the beginning of the period the proportion of whites to negroes in the state was 9 to 1 and in 1885 was 25 to one. So the proportion of foreigners to native born has remained the same 1 to 8 amid the changes of population. The growing state is a compound, a combination of white citizens of all the STATES, who here unite the experience and strength of all the states to build a new state as grand as any, a leader of states.

During the war, as well as in days before the war, Missourians crossed the border to give us a taste of their civilization. When the war was closed we crossed the border, with like purpose, and organized the first Congregational church in what was then known as the City of Kansas, although located in Missouri. That church has been doing its missionary work on our border ever since, furnishing City and State wise leaders in civic righteousness.

The state of the country was always an object of deep interest in the days of readjustment which followed the days of civil strife. This interest was expressed in resolutions, condemning the act of a U. S. senator from Kansas, who, they say, "betrayed his constituents," voting against the civil rights bill in congress. Again in 1866 they declare, "That the means of bribery and corruption, obviously employed by many of our office holders, in both state and nation, requires that the voices of all good men be heard in its condemnation, and THEIR ACTS SHAPED FOR ITS CORRECTION." Those men were no idealists. They believed that convictions should find expression in DEEDS as well as in words. They were prophets of the then far distant new order, when a Roosevelt, a Folk, a Hoch would seem the ideal public officer; and Sunday school politics would no longer be sneered at even by the mere politicians, and one of the "literary fellows" should be the chief ruler of their great Republic. Our worthy predecessors did not leave this matter of bribery with only a single record of protest. Again in 1871 they say more precisely, "The use of money and the promise of preferment, so commonly and successfully resorted to as the means to obtain political position and power in all departments of the government, must be arrested, if we would

avoid the destiny of decay and ruin to which they tend to lead us." It was in the cold winter of 1872-1873 that the dramatic scene was enacted in the State House when a U. S. senator was permanently retired, one who had long been associated with our denominational interests. Those sturdy old Puritans, who once sat in the seats we now occupy, were never influenced in their decisions, or in the expression of them, by prudential, that is MONETARY, considerations.

It was in this period, in 1880, that Kansas gave her vote in favor of a change in the constitution, forever prohibiting the manufacture and sale of intoxicating liquors to be used as a beverage. This was the harvest of that early sowing which the Congregationalists arranged for when they organized the State Temperance Society. The passage of the law at a time when the State was receiving thousands of citizens is a pleasing indication of the character of the immigration. The continued refusal to reconsider the question is not only evidence of the success of the policy, but also testimony to the sturdy moral character of those who have come into the state since the law was passed, as well as the good personal habits of the old soldiers as a class, without whose voice the policy never could be maintained. To secure this condition of sobriety and to maintain it our family of Christians has ever marched with all good men, and never in the rear; maintaining good laws as well as good morals, careful never to give to things immoral the sanctions of law.

In these years of growth we were greatly indebted to the Home Missionary Society for aid; and we never hesitated to give them in return, whether asked or not, the benefit of our counsel, the fruit of experience. We informed the wise men of the east that a missionary in Kansas might wisely be supported for more than three months, even if he did not within that time bring a single church into existence; that itinerant ministers might do excellent work in newer settlements, that missionaries could starve a little more comfortably on a slight increase of salary. The wise men did not deem us wise, so we organized churches and buried them, forming in the years 364 to have the 169 that survive. In our progress toward the stars we make the best use we can of the roughness to help us climb. Of the churches buried, many need not have been organized, except for a policy of which we expressed our disapproval

and then conformed to it, so as to have the men and means to give to the thousands, crowding upon us, the Gospel privileges in their new homes; so saving the state to righteousness.

Of the wisdom of the administration here in those days of largest growth, a brief of the report of our Home Missionary superintendent of 1871 will give a correct impression. Like many papers that lie buried in the archives of our association, it deserves a wide circulation as a statement of the correct principles of missionary work. He not a pension bureau. 2. Is not an agricultural bureau. 3. Is not a town builder. 4. Is an agent to extend through Puritan churches the kingdom of Christ. This indicates makes four points: 1. The Home Missionary Society is that they also knew something about missionary matters in Kansas thirty years ago. It was in 1879 that one of our oldest and wisest leaders exclaimed: "Give us $50,000 a year for Home Missions in Kansas for the next ten years and our next quarter century will show Kansas the Puritan state of the West." Well, the quarter century has closed, we have not had near $50,000 a year, yet Kansas is the Puritan state of the West, made so by the strong desire, expressed in the prophecy and manifested in a constant effort to reach that high aim, despite all difficulties. The record shows an increase of churches and church members in this second period that made possible state self support in the last period. The 32 churches became 214, the 794 members became 10,978: while instead of 30 ministers there were 198.

Our college was always remembered in resolutions, which the genial president once said never hurt the college. Peter McVicar had spent the days of the war in Kansas, shouldering his musket and marching to the border with "The Topeka Boys" to repel the Price raiders. He had served as the first secretary of the State Temperance Society, afterward in the more profitable position of state superintendent of public instruction. Then with patience, perseverence and wisdom he laid broad and deep the foundations of our Kansas Congregational College, which with the alumni of twenty-five years remains his living memorial. It was in the last year but one of this period that Dr. McVicar, who had so long led us in educational matters, reported for the committee of education that it was our policy, as a denomination, to have ONE and ONLY

ONE college under our care in the state, at the same time approving of a woman's college which it was proposed to open in Wichita, but which was never opened. The matter was referred to a committee of thirteen who a year later, 1888, reported and recommended: "That we sustain one Congregational college in Kansas, ranking in grade and scholarship with the best colleges at the East, and connected and co-operating with it a system of academies scattered over the state, whose thorough preparation shall fit for the higher college curriculum." Thus was the educational policy of this body settled and the matter has never since been presented to us for reconsideration. Whenever our educational committee has alluded to the matter it has been to commend and reaffirm this decision made in 1888.

It has been already noted it was within this period, in 1874, that the creed, which had been assented to when this association was formed, was dropped; a revision of the constitution omitting it and no one asking that it be retained. That means that the change which was sweeping over the whole nation affecting thinkers in all families of Christians was felt in Kansas also. Yet the evangelistic service. which was begun and continued throughout this period, witnesses that the creed was not dropped, because of a lack of faith in the gospel or in its present power. Indeed the dropping of the creed seems to have been occasioned by a consciousness, that Christianity was too vital a matter to be stored in a creed, perhaps by the suspicion that the creed was no longer a reflection of Christian experience and so had passed its day of usefulness. At any rate within this period essays and papers, that drew their inspiration from dogmatic theology, only produced a yawn, while those that related Christian thought to every day life and common affairs were listened to eagerly. Even those who were afraid of the word socialism still favored a socialistic, rather than a dogmatic, treatment of Christian truth and life. The spirit of the time wrought notable changes in the religious thinking; and the results show that the spirit of the time was not unrelated to the Spirit of God. Then Young Men's Christian Associations multiplied and a little later Young Women's Associations. The Sunday school began to attract strong men and has risen in power because of their consecrated labors. God gave us the society of Christian

Endeavor and the young people came to live a Christian life not burdened by the perplexities of a mediaeval creed. Kansas as ever was abreast of the best thought and life of the time, if not a little ahead. May she ever so point the starward way.

The last period, the last sixteen years, have been as notable as any in the history of Kansas, not excepting the early years of turmoil. The period began with a collapsed boom and descended to the deepest depression this country has ever known, the lowest point of which was reached in the early months of 1897. Oklahoma was opened in the spring of 1889 and took thousands of our population at the opening, and has taken other thousands since, who would have made Kansas their home had not Oklahoma invited them, by the prospect of starting life anew with a new community. Our ministers also went to the new territory. Among others we sent a Home Missionary superintendent and a S. S. secretary, to open and guide Congregational churches and Sunday schools in the new field. It is not strange that the census report shows a gain in our population of less than 100,000 in nearly twenty years. We have sent out a colony and suffered an unprecedented financial depression in that time. The whole country suffered with us and went down from the heights of prosperity to the depths of adversity with groanings, in which, as is her wont, Kansas led the nation. The wailings were not without result. The political party which arose and flourished in the hard times and vanished from power with the return of better days, performed a very useful service in putting an end to the old practice of borrowing frequently and largely. Kansas is richer and purer in her political life today because of that provisional party, whose rise and decline within sixteen years, troubled the dreams of politicians and statesmen as well. It is pleasant to record that Kansas Congregationalism endured the calamities of the last few years as well as she did the bloody strife of the early days. Although 39 churches disappeared in the general shrinkage of values, and 45 ministers fled, yet there is a positive gain of 2,500 members to our smaller number of churches with a decreased number of ministers.

Then too, it was in 1892, when we were still on the down grade, that we began to prepare for self-support pledging ourselves to reach it in 1900. That was arranging for future use of the land on which our enemy was en-

camped, not doubting that it was yet to be in our possession. Through five years more of increasing financial depression our churches were assuming more and more of their own work and every year refusing to ask so much from the national society, to which we owed the very existence of all our churches. We were passing from the period of youth and beginning to be proud to take care of ourselves as men, while retaining enduring affection for those who had brought us into being and nurtured us through years of weakness. The closing year of the last century we assumed responsibility for all Congregational work in the state. Under the guidance of the gentleman of "broad" views who had so managed in the difficult times as to make self support possible, we began our experiment. Other calls soon came to our long-time superintendent and Mr. Broad went to tell others how to manage missionary matters. The Lord had prepared his successor, the man for the hour and the need, who has performed miracles in keeping our needy churches supplied, planning new work, stirring up the churches to missionary activity and getting the money needed to carry forward the work undertaken. This modern man, with the old time spirit of consecration to his work, has made very apparent that the Congregationalism of Kansas today is worthy of the faith, the labors and the sacrifices of the fathers.

In the half century our Kansas churches have suffered the ministry of more than 800 (836) different and differing pastors, 39 of these finished their lives in Kansas. Three went into work in foreign lands. Several went to Oklahoma. Two became secretaries of the Congregational Home Missionary Society. Five became presidents of colleges in other states. Kansas Congregationalists also lent a professor of rhetoric to a famous New England college, gave an editor to the New York Independent, sent a pastor to the city of Baltimore, and another to Philadelphia, after some severe discipline in Missouri. Both ministers and members have gone from us into less conspicuous positions but always to help forward all the interests of the kingdom, ever retaining as their most cherished memory, "I was formerly of Kansas."

My voice tonight comes out of the past and comes to ministers who have known by experience but little of Kansas life. The last minutes report 153 in our Kansas ministry, of whom fifty are without church and 103 supplying

churches. Sixty-one of those in the active ministry had been in the state less than three years (some of them have already gone), only 29 of those ministering to our churches when the last minutes were published had been in the state six years. This means that questions determining the future policy of our state are liable to be settled by men who do not know the history of Congregationalism here. Yet there need be no apprehension. Those who came originally into the state when it had no past, could anticipate its future as little as we. The same Divine guidance which was given them is sure to be ours also. But, as reasonable men, we shall always inquire as to the experience of the days that went before, as we move forward to the new questions and the new duties of our own day.

Three suggestions come to us from this review of our past. First, Congregationalism is not one precise fixed thing, in doctrine, worship and life, in all time. Our ancient fathers started from the positions in which they found themselves and moved forward to other positions, as God in His providence led them. The creed that they originally wrote for this association they did not follow, when it passed into the limbo which had received nearly all creeds of the same date. Neither did they ever attempt to apply to Kansas, when it was a wilderness the forms of recognizing churches and settling pastors and disciplining members that had long done service in Massachusetts. They have illustrated for us that "new conditions teach new duties." Our fathers came out of the past unfettered and they forged no chains to bind us. For us, as for them, is the warning of faithful John Robinson, to ever remember that God hath more light and truth to break forth from his word and to be always ready to receive it. This flexibility of our form of church life—tied to no particular formulas, dependent for existence upon conformity to no written discipline, no special form of a church rite, or the use of any ancient liturgy—this facility of adaptation to the new needs of the new time is what has given to Congregationalism its position of leadership in the past and points the way to continued Chrstian conquests. We want no entangling alliances with good men who desire other men to take care of them in things religious. If anyone is aching for an opportunity to be our bishop, we humbly trust that he never will find relief from that pain. With a great price our fathers purchased this freedom and we will not surrender it.

What our fathers said and did is not for us a law. We too have heard the word, "one is your teacher even Christ, and all ye are brethren."

Second. Changes are to be made in doctrine, worship and life, only as Christian experience indicates the need. We are not the sport of whim or caprice, our own or the silly suggestions of others. We have passed the period in which there is temptation to do some foolish things just to show that we have power to do what we please. Our fathers, as we, as all men, had various views. Each did not attempt to carry out his own personal views without regard to the convictions of others. This general association has witnessed some very heated debates in which brethren, differing widely from one another on matters that each felt intensely, defended here each his view and submitted the whole after the debate had closed to the judgment of the brethren. In all the fifty years no debater has gone away sore, when his view did not meet the judgment of the brethren, and all have united to carry out the course decided on; since Congregationalism is common sense applied to church life, and no man has alone all the common sense. The past teaches us to combine, as best we may, the wisdom of many minds, IN VIEW OF ALL OUR EXPERIENCE, as we pass into a future which inevitably meets us with new questions and new duties.

Third, we should never forget that historic Congregationalism requires for its perpetuity men of well trained minds. It may use, even in its ministry, some men of very little education, some who are not masters of their mother tongue; but its life must ever depend on those who have the ability to think clearly and to express their thoughts fittingly. We do not need mere lecturers, essayists, or those who make people gape by their exhibition of theological refinements. But we must have men of cultivated minds to daily study the Scriptures in connection with the passing life of the day, with the purpose of bringing, to the apprehension of men of today, the everlasting truth, and of lifting the life of men to the level of the divine ideals. Our churches do not prosper under spell binders, who talk so easily that they do not take the trouble to think; or phonographic minds, who simply roll off, with something of a metallic tone, what was impressed upon them in the seminary or by the last homiletical magazine with which they came in contact. A living, thinking, consecrated min-

istry has brought our Kansas Congregationalism to it present hour of jubilee. "Esto perpetua."

Thanks for the men and the women who from the first till now in Kansas have lived according to the spirit of the Pilgrim Fathers and have helped make Kansas the Puritan State that she is. May the coming years give us men and women, as well fitted for their new time and their new duties. until Kansas shall exchange the negations of Puritanism for the affirmations of the Gospel, and continue her glorious history, pervaded by a living sense of the Fatherhood of God and the brotherhood of men.

Congregationalism and Education in Kansas.

BY REV. LEON C. SCHNACKE, McPherson.

In the history of education in this country, as in the history of freedom, one may easily detect two great antagonistic ideals of life in mortal combat with each other. The Puritan conception of life, which emphasized the dignity of man as man, proposed to let God's everlasting light into every human mind, thus democratizing education with the hope of making every man, woman and child intelligent, free and virtuous just as God had designed from the beginning of the world. The other, the Cavalier conception of life, which denied the brotherhood of man, limited education to the few, enslaved the mind as well as the body of thousands of God's children, became fiercely intolerant, suppressed free speech, burned printing presses, and in the end foolishly precipitated a bloody war in which the head of that monster falsehood was completely crushed by the heel of the Puritan heroism.

The first of these contending influences gave expression to a Seventeenth Century sentence which my eyes caught as I walked up to the gate of Harvard University, founded by the early Congregationalists. It reads thus:

"After God had carried us safe to New England, and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

The other of these contending spirits gave expression to a sentence uttered by John Pettit, of Indiana, in a speech made in 1854, in the U. S. Senate on the Kansas-Nebraska bill, which reads as follows: "The declaration

PLYMOUTH CHURCH.
1904.

of Jefferson that all men are born free, is nothing more to me than a self-evident lie." The Civil war settled this great and prolonged and provoking controversy, let us hope forever. The Puritan ideals were henceforth to prevail over our broad land, and the Puritan spirit interpreted freedom not simply in terms of political right, but in terms of intellectual development.

This was the ideal that came with the Mayflower. It took hold firmly in New England under the teachings of Congregationalism. Congregationalism has been from the beginning a school of liberty. The men of Puritan faith and training were the first in the history of the world to make a practical effort towards universal education. The idea, it is true, prevailed in the minds of others, particularly in those of the great religious reformers, yet nothing came of it, but the Puritans pressed it to fact. These men were dreamers in the best sense for they put flesh and blood about their dreams and made them walk and talk and work. These men did what neither the Hebrews, the Romans, nor the Greeks, with all their wisdom and energy ever accomplished: they taxed all for the education of all, thus giving us the first real and successful public school system. They did more: they established a chain of colleges throughout the land which, in point of merit, have never been excelled, and which have given birth and inspiration to similar institutions of other denominations—which might be clearly shown had we time.

It was the most natural thing for Congregationalism to establish schools and colleges, for the reason that it is a democracy and a democracy is safe only when its people are both intelligent and virtuous. Congregationalism drew to itself men and women who were imbued with the spirit of democracy, men and women who wanted a sovereign people in church and state and schools. They had no use for kings, or aristocrats, or bishops, or bosses. All should govern, but all must be educated and trained for the exercise of this prerogative. No one must be leveled down, but there must be a leveling up through educational process, and this faith and this sacred determination made a profund impression on our beloved land.

President Eliot, of Harvard, for example, bears testimony to the worth of Congregationalism in the following significant words: "No church which claims an absolute authority over its members, can be thus stimulating either

to independent thought or to self-reliant action. No church which maintains officers or rulers who are the recipients or depositories of authority conferred by the Deity over the lay members of the body can possibly produce any such effects as Congregationalism has produced on human society. Devout members of the Greek church, the Roman church, or the Anglican church must become independent thinkers and free men without aid from their church toward independence and freedom, and rather in spite of, than because of, the polity and doctrine of their church. The Congregational churches, on the other hand, make a direct, positive contribution to the gradual development of civil liberty and of free institutions."

It is for these reasons that I affirm with great assurance that Congregationalism has made a strong and lasting impression upon the great state of Kansas, as regards civil liberty and universal and higher education. We may not be able to parade our statistics as other men do. In point of numbers we may not compare favorably with some other denominations, but in point of influence, Congregationalism stands at the front. Let us not be too modest to avow it.

When the Kansas-Nebraska bill was passed by congress and became law the Congregationalists were the first to enter this disputed territory, to become the first-born among many brethren. And they came knowing for what they came, viz., to make Kansas a free state and to hold it thus by planting schools and colleges of a high order on these wide prairies. In the Kansas Emigrant's Song, by Whittier, we find this stanza:

> "We go to plant her common schools
> On distant prairie swells,
> And give the Sabbaths of the wild
> The music of her bells."

Since I must be brief, it will be necessary for me to omit much data that would be of value to us. Permit me to suggest, in a few words how Kansas Congregationalism exerted a wholesome educational influence upon the commonwealth. First, by means of an educated and forceful pulpit. Most of the early ministers were educated, Christian gentlemen, men who had completed their work in both college and seminary. They were not mere exhorters, but preachers of the Word, and were able to in-

telligently train the people in secular as well as spiritual matters. They drew around them many laymen of thought such as Justice Brewer, the Haskells, the Thachers, Robinson, Eddy, Plumb, Pomeroy, Morrill and others, men who had a strong purpose, and who figured largely in making Kansas what it is. These cultivated preachers not only ministered unto men who were bound to become leaders, but they likewise ministered unto the hungry people who were anxious to learn. It must have been refreshing and profitable in those days of few books to listen to a man who revealed that he had a profound grasp on spiritual truth and was capable of applying it to the common affairs of life.

In no department of work were the early Kansas Congregationalists so happy as in the furtherance of public education, establishing, maintaining and perfecting the common school system. The first school in Kansas was started and taught by Mr. E. P. Fitch, secretary of Plymouth Sunday school, Lawrence. Mr. Fitch, a few years later was numbered among the victims of the infamous Quantrell raid. Dr. Peter McVicar, for twenty-five years president of Washburn College, was in the early day elected state superintendent of public instruction, and prior to this time was president of the state educational association. If anyone will take the trouble to read Mr. Wilder's Annals of Kansas, and is at the same time acquainted with Kansas Congregational history, he will find many names of Congregationalists who were elected to the legislature and other public offices, and who aided largely in fostering the educational interests. For example, there we find that a number of our ministers served as superintendents of public instruction in different counties, and this is true of many laymen. The state university owes its existence largely to Congregational influence and money, and a majority of the first regents were members of our churches, among whom were Rev. J. D. Leggett and Col. C. B. Lines. Rev G C Morse, one of the Andover Band, and then pastor of the Congregational church at Emporia, started the movement for a state Normal school, urged the legislature to make liberal appropriations for the erection of a suitable edifice ,and himself raised $8,000 in the state for the purpose of making it a success. Rev. Dr. Cordley, in his recent book, "Pioneer Days in Kansas," makes mention of Mr. Morse's heroic trip to Illinois to secure the

right man to serve as president of the institution. Rev C. E. Blood, of Manhattan, was one of the originators and supporters of the institution now known as the Kansas State Agricultural college, and one of our ministers, Dr. Fairchild, was for a long time one of its efficient presidents. Rev. J. D. Parker, a brother of Rev. R. D. Parker was at one time superintendent of the state institute for the blind, while Rev. J. J. T. Dixon, was a member of the Kansas legislature, and framed the present school laws.

Moreover, the influence of Congregationalism in the sphere of education expressed itself and continues to express itself in the founding and fostering of Christian institutions of learning in Kansas, such as academies and colleges. Forty-seven years ago the little general association passed big resolutions, one of which was to found a splendid college on Kansas soil, such as men of like faith before them had founded on the shores of New England. To the man of the world such a resolution at that time must have seemed ridiculous, but these pioneers had visions in those days, they walked by faith and not by sight, and, omitting the interesting development of their thought, I shall only say: Here it stands, Washburn College, the realization of many hopes and struggles and prayers. Even Dr. Fisk's vivid presentations and descriptions are not imaginary; they are as real as the twentieth century. The fathers, God bless their memory, builded better than they knew, and Washburn College continues to stamp its refining influence upon scores of young men and women who enter divers fields of activity.

In 1865, the General Association of Kansas adopted a policy "that we establish one and but one college in Kansas." This seems also to have been the policy of the Educational Society, until finally the dead hand ceased to rule, and now, after many tears and cryings, after several conflicts and changes, we have come to recognize, at this session, a second college, Fairmount College, Wichita, and the brotherhood has been re-established and we no longer look cross-eyed behind each other's backs. As I view it now, I do not believe that Fairmount can injure Washburn, and Washburn cannot injure Fairmount. Kansas is rapidly awakening to the fact that she is a mighty empire and that she is capable of taking care of millions more. The Kansas of tomorrow will be a surprise to the Kansas of today. We now have a student body of 10,000 men and

women in our state and denominational schools for higher education. In a few years from now the number will swell to 30,000 and upon this prophecy I will risk my prophetic reputation. I have not much to lose, however.

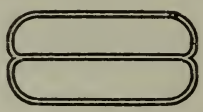
If this is true, it is to our advantage as Congregationalists to keep ourselves in readiness so that we shall be enabled to impress our ideals and our conscience upon those who shall hereafter rule the state. Fairmount and Washburn colleges will both be needed for this opportunity, and to provoke one another to good works. The standard of requirements for admission to Fairmount, and for graduation therefrom, is that of Dartmouth and Amherst, and its permanent instructors were educated in Harvard, Johns Hopkins, Bowdin, and several German universities. Its total assets are at this time $178,000, and these assets are practically all the results of nine years' growth. The material growth of Washburn college is advancing so rapidly that today's facts concerning it would not be the facts of tomorrow.

Two of our academies have died in the Lord, their names are Maize and Stockton. While they were alive they did good work, and no one regrets their having lived. One—Hiawatha— went astray, and one is alive and is distributing light and life in the beautiful town of Eureka. Hiawatha Academy was really never fully identified with Congregationalism. These academies were originally intended to be feeders of Washburn college, but the hard times and contrary winds and miscalculations took them out of our control. Methods of feeding the colleges have since changed, hence our educational interests are not at all harmed by their demise.

This, then, briefly stated, is the story of the educational contribution that Congregationalism has made and is making in the state of Kansas. And, unless all signs fail, it will not be the last. The best is yet to come.

What we now need more than any other one thing is a more permanent ministry that will identify itself with these great and useful institutions that Congregationalists have founded, and that will become part of our future history. The modern craze of going from one State to another is neither good for the man nor the institutions. By pursuing this habit, a minister is throwing away his completest usefulness, for he in the end will belong to nothing and nothing will belong to him. To me it seems puerile to

go to and fro seeking an earthly Utopia, or tracing a Mayflower pedigree. A man with a Mayflower lineage and without a Mayflower ideal is a discredit to his church and State. Henceforth let us know no man after the flesh, but let us go on under the inspiration of our great Master and build new and better things for our generation as the fathers labored and sacrificed for better things for their generation.



The General Association of Kansas and the American Home Missionary Society.

BY MR. JOHN G. HASKELL.

During the short time this joint topic is under consideration, I will ask you to think about it under five divisions:

First, The Agents employed. Second. The Times in which the work has been done. Third. The Ministers as the leaders. Fourth. The People to be organized. Fifth. The Result.

It is my duty to warn you in advance that these five divisions do not furnish an analysis of the marvelous topic your committee has asked me to discuss.

THE AGENTS.

The "American Home Missionary Society" was organized in 1826 for the purpose of aiding poor churches in the newly settled sections of the country to support a regular church service.

The churches in view at the time of the organization, were located in Western New York and Northeastern Ohio, with a few in Eastern Michigan. The purpose was to gather the gifts (mainly from the churches east of the Hudson river) and to distribute them among the needy churches in the new settlements. As population increased the aided churches became self-supporting, the younger members moved on and opened new fields. In time the parent churches discovered the difficulties in new, growing and moving communities and took up collections for the poor saints futher west.

Thus Providence educated the Christian churches, preparatory to a future period when the exigencies of migration should require hundreds of men and thousands of dol-

lars to prevent a decline in the civilization of the country, threatened by the contingencies of new settlements. Thus, also, the providences laid the foundations of a Christian fellowship without which the Mississippi Valley would have remained barbarous, even after a change in population, and Kansas, as we know it, would have been impossible.

The increasing momentum of settlement by 1854 (when Kansas was opened) made necessary a powerful and progressive organization, backed by ample funds, to take up organized Christian work as neighborhoods formed on the frontier. The beginnings of Congregationalism in Kansas were made by small parties of earnest men and women accompanied by an agent of the Home Missionary Society or by faithful ministers without pastorates who actively began Christian work before the arrival of regularly appointed missionaries.

In September 1854, Rev. Samuel Young Lum, the first minister commissioned for exclusive Congregational service, appeared in Lawrence and in October organized Plymouth church with eight resident members. It is this distinct beginning that we now celebrate, not the day of the month, but the year in which the work was done. The reports of the American Home Missionary Society show that in 1855 four ministers were commissioned, viz: Rev. Frederick Starr, September 3rd 1854, for service with the Presbyterian church at Weston, Mo., and to preach at Leavenworth, Kansas. The division between Congregationalists and Presbyterians in home mission work was not then complete. There was no church at Leavenworth.

Rev. S. Y. Lum, for Lawrence, was commissioned September 22nd 1865.

Rev. C. E. Blood was commissioned November 1st 1854, for Junnietta and vicinity. Junnietta was one of the suggested names for Manhattan. Rev. Richard Knight was commissioned, without date, or definite assignment, but to go to Kansas.

Two ministers with accompanying laymen would have a right to form a General Association, and four ministers were on the field in the fall of 1854. We celebrate, therefore the beginning of our work in Kansas, rather than the constitutional organization of the General Association. The American Home Missionary Society occupied the field before the General Association was formed.

The General Association represented two phases of

church work. First, it cultivated a fellowship relation among the churches. Second, it resolved itself into a Kansas mission society and in this relation co-operated with the American Home Missionary Society. (This was done in 1872.—Ed.)

In August 1855, a formal constitutional organization of a General Association was made, probably here in Lawrence, but on account of the "troublous times," as the report says, no further meetings were held till April, 1857. Meanwhile religious communities and societies were formed by these four early missionaries, and by others not under commission of American Home Missionary Society, but no more actual churches were organized till 1856, when the number ran up to 10, as follows: Lawrence, 1854; Manhattan, Topeka, Council City, Ogden and Quindaro, aided by the American Home Missionary Society; Osawatomie, Zeandale, Bloomington and Kanwaka, aided by the A. M. A., making 10 churches in all by April, 1857.

The first printed report of this association was made in 1857, by Rev. J. U. Parsons, stated clerk at Ogden. It is a document we have a right to be proud of. There have been annual sessions since. The notable point to be emphasized concerning our beginning is the presence of a drilled and skilled church-helping agency, the American Home Missionary Society, already equipped with experience and funds, prepared for the great movement of poplation already casting its shadows over the prairies of Kansas.

The factors then to enter into our beginnings were missionaries to be called here from time to time, the churches and organizations they could gather, backed and supported by a national organization, whose purpose according to its constitution was "to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute within the United States."

Thus it occurred that the American Home Missionary Society, now the Congregational Home Missionary Society, together with the ministers and laymen of the Congregational churches united to meet the incoming pioneer and assist him in the establishment of a Christian home and in relations of Christian fellowship. These were the agents employed in the Congregational propaganda in Kansas.

II. THE TIMES.

A reasonable understanding of the "Times" within which these co-operating Christian agencies began their work, is necessary to a comprehensive estimate of the results. The year 1854 was epochal. The sense of its influence upon the destinies of our country and upon mankind is destined to increase not diminish as time goes on. In this year the slavery propagandists repealed the Missouri Compromise hoping thereby to make slavery national; for the secret plan within the Kansas-Nebraska legislation was to assure Kansas to slavery, and let Nebraska be thrown as a temporary sop to freedom. The nationalization of slavery was expected to follow. The events of 1854 precipitated the Civil war in 1861 and lead to the abolition of slavery. One political party was destroyed, another created and a third dismembered . The election of Abraham Lincoln in 1860 became a logical necessity and a new course of history evolved. It will remain for the future to determine whether 1492, 1620, 1776 or 1861 shall be classed with 1854.

I will not undertake to tell the familiar story over again, but the events which make the year of 1854 epochal must not be overlooked when we undertake to estimate the results of the first fifty years of Kansas history. As an additional incentive and impulse to the ordinary stream of migration which had moved with increasing volume and intensity since the close of the Revolutionary war, the newly constructed railroads to the Mississippi river, and the projected lines westward, made the regions beyond the Missouri much more easily accessible than the eastern territories of Michigan and Ohio had been in their day. From the standpoint of pioneer conditions Kansas was not remote. Lines of palatial steamboats ascended the Missouri river beyond Sioux City. Railroads to St. Louis and boats beyond completed transportation facilities to the new territory. The newspapers of the whole country, both North and South, joined in the cry, "On to Kansas," It was now "Squatter for Squatter," under the recent pro-slavery legislation. Multiplied organizations, both North and South, urged the people to join the great movement.

The moral and social inducements were not lacking. On the one hand the rights of liberty were proclaimed, on the other hand, the rights of slavery. Personal pioneer

comforts were easily procured and transported. The log house, if occupied at all, was to be a temporary expedient. The first settlers in Lawrence will remember the first houses built in Cincinnati and set up here. The last of these has only recently disappeared. The quality of clothing or food was dismissed as of little moment. Neighbors and friends were joining each other in the movement. Enthusiasts were numerous; the WILL would furnish the way.

The year 1854, as all living now know, opened the way to the continental construction of railways and to a new and enlarged national life.

III. MINISTERS.

It is true that except for the great National Home Missionary Society, Congregational church movements in Kansas would have been belated, if not defeated. But Providence gave us this wonderful auxiliary. Providence has also given us a band of faithful men. More than 500 have ministered to our churches during this period under direction of the Home Missionary Society. At first only one man was known to be identified with our work. During the next two years three were added, and the four, with others, had the nerve to organize a General Association, ask recognition of sister organizations, and to stand by their work during what was known as the "Border War." Some of these men had previously experienced frontier life. Many were moved toward Kansas by virtue of the great moral and social questions involved. Some came because of the volume of work to be done. Then there was vitality in the work itself, and these men were ready and willing to breathe the invigorating spiritual ozone. I quote from the "Adress to Congregational Bodies," of the General Association of 1857: "Frontier settlements always embody much of privation and social disability, requiring aid to lay the foundations of society; but, by the pressure of the weightiest motives, an overwhelming flood of immigration is thrust into our midst, and the work of twenty years is condensed into two or three. We have not to provide for a line of frontier settlements, advancing step by step, to take possession of a great state, but a simultaneous breaking in of an overflowing tide, spreading everywhere, and pervading all parts. Settlements are forming from the northern to the Southern line, and from the Missouri river for

fifty miles above Ft. Riley, the head of the Kansas. The people have been coming, this spring (1857), a large congregation in a day, and still they come. Every boat is crowded and every thoroughfare to the interior thronged."

These conditions were fresh and tempting. Enterprising men were irresistibly led into such a living, moving column. Here was a chance for enthusiasm and accomplishment. This was a "Call" to the frontier man of God, not to an easier but to a larger place, not to more comfort or a larger salary, but to a wider field; to log houses and "dug-outs" but also to opportunities,, and to the fulfillment of higher ideals. Trials and privations would become glories under such a stimulus. Here revelation would accompany stress, inspiration would accompany opportunity, and so the cry "On to Kansas" rang in the hearts and minds of a selected and elected body of ministers, additionally equipped by their readiness for the work. Did they find what they expected? Aye; and much more; not so much in limited, external circumstances, as in enlarged internal conditions. The masses to be ministered to in Kansas were not the slowly assembled populations of previous western settlements, but rather the sudden gathering of "crowds,"not drawn by the homogeneous attractions of deliberate settlement, but by the rush of incidental and magnetic conditions.

Church organization on old lines was not uppermost. Great social reforms overshadowed creeds. Denominational choices stood second or third on the list of moral necessities. First of all stood the free state with its battle cry of liberty,and all the related meanings. Next were institutions of education and charity. Liberty of conscience led to a liberty of denominational choice and with no commanding preference for the older forms. Theological controversies did not arise, but every Congregational minister was confronted with a congregation composed of a half dozen, different denominations, met not for controversy, but to join and practice the essentials of the best religious life. The association of ministers found itself taxed to devise plans for the solution of the problems involved. With many this was a new phase of church life and some preferred not to grapple. The bolder and more progressive discovered that in point of fact Congregationalism, skillfully applied, contained the solvent of many denominational difficulties, and that it was for them to think through the

necessary plans, and devise the ways for bringing together men of diverse religious habits upon the broad plain of Congregational polity. We are indebted to these men for the presence on our lists of many churches composed of elements which none other than a skillful wilderness prophet could combine.

The suggestion is made that a good many of our ministers have had many successors in their Kansas work. That the terms of service have been short and long pastorates nearly unknown. It may as well be understood that neither the successful nor unsuccessful have had successors of their kind. Kansas ministers did not follow each other; each entered a fresh field and undertook fresh work, all his own. Nearly everything was affirmative, constructive and out of good materials. But the Kansas congregations were sufficiently incoherent to tax the best men. Misfits occurred, but there were few failures. The joy of a strenuous service abounded everywhere; every man was impelled to put forth the best in him; the workers gladly gave life to the work, not as a sacrifice, but as an offering in behalf of a wider Christian opportunity than had ever presented itself hitherto. The providences opened the doors on every hand. The pastoral visits were unique, fresh, inspiring. Strangers to each other from many states delighted the ministers with the unity of their faith. The minister was made larger than his home shack. The temporary place of worship was a palace of joy. For the pleasure of service grew till obstacles vanished. Some of the older ministers will recall more than one fellow worker who was not satisfied with his month of labor unless he had organized one new church.

But some pessimist will tell me that some of these churches died in infancy and have left no name which the future will recognize. By the courtesy of the American Home Missionary Society, I have access to the full line of reports covering this half century of service. I am therefore in possession of the name of every pastor and field served by the American Home Missionary Society during forty-seven years. I am not ashamed to report that this band of zealous and faithful men have occupied more than 500 temporary and permanent pulpits, scattered over this broad state. Let me say it with caution and emphasis also, that not one was lost. The Spirit of God sent forth does not return void, but accomplishes that whereunto it is

sent. Every message uttered by these men, along the creeks and over the prairies of this great commonwealth, came from on high. I am here to decrare a reasonable, personal familiarity with the length and breadth of the work done and to defend to the end, every dollar of expenditure. Seeming defects are, in point of fact, beyond criticism. This is not the time or place to enter into details. This has already been done by those far abler than myself, but I ask you not to apologize for the marvelous work done by the Congregational ministers of Kansas during this just passing half century. It will defend itself if you give it a chance. Only let the daylight in upon the names of this army of ministers and dot the map of Kansas with the spots where they have preached, and givers to missionary funds will not hesitate to furnish the money to do it again, anywhere and everywhere, all over the globe.

Such is the Ministerial side of the work of the Home Missions in Kansas.

IV. THE PEOPLE.

The events which hurled an avalanche of migration upon Kansas from 1854 forward are familiar to all. The movements of population through and beyond us have been marvelous in the eyes of mankind. A vast tidal wave of population has flowed upon and beyond us during these years. We are accused of over-advertising and of talking too much about ourselves, but somehow the "formerly from Kansas" person, after moving on, talks more than we do at home. The truth is that the impulses which fired the hearts of the pioneers fifty years ago have been firing the hearts of followers ever since. Judging from the movements of population in the churches, as near as can be estimated, it is fair to say that not less than 4,000,000 people have made homes in Kansas since 1854; 2,500,000 have moved on, and this means that not less than 250 churches have moved on into the newer regions. 1,500,000 have remained. Is it any wonder that our 2,500,000 of "formerly from Kansas" people should keep our memory green? Many of these were born and married here. Go where we will and the "formerly from Kansas" man or woman greets us as we pass. We need not ask where they come from or where they go, they wear the Kansas button and that is enough.

He would be a strange observer who would expect

a Kansas pioneer to be like any other pioneer. A few moved in the white top prairie schooners, but mainly the early settler in Kansas traveled by railroad and steamboat, and pushed into the western part of the state after the railroads and steamboats had given him a start. He did not expect to blaze his way through pathless forests and lead a lonely life for a whole generation, but rather to occupy a farm already cleared. He began with the plow instead of the axe and followed up his advantage with all sorts of latest machinery for agriculture and the arts. Then there were markets, newspapers, and literature; the fellowship of friends, together with the impulse for schools and churches: the organization of society on high plains and the formation of civil government on more or less ideal lines. The experience of more than a generation previous with increasingly active frontier conditions, had developed the smooth town-site speculator, the unscrupulous Indian trader, and the well skilled mule driver. A line of classes, which, interspersed with the newly arrived tenderfoot pioneers, gave a zest and impulse to the new and rapidly forming settlements which previous settlers had never experienced.

The anti-slavery sentiment was as pronounced on one side as pro-slavery on the other. National political parties were not reckoned with, men were tested politically on free-state and pro-slavery lines. The development of schools, churches and institutions kept pace with each other. The people voted bonds to build up-to-date school houses, taxed themselves heavily to build churches and begged lustily of the eastern enthusiasts to build public institutions. The first associational address to outside Congregational bodies, made in 1857, modestly estimated $40,000 as the sum necessary to make the beginning of a suitable college for the service of the newly forming churches, and asked that it be provided, when as yet only ten ministers were on duty, not a corner lot reserved for a location and not a self-supporting church in the Territory.

Unlike previous migrations, the Kansas pioneers made settlements in companies and colonies that were more than ordinarily homogeneous on certain important lines. The temperance colonies at the end of twenty-five to fifty years are still running "dry" towns, and the whisky colonies are still running joints. For the enthusiastic free state settlers were not all alike in love of moral reform. The

sons of Belial, as of old, came with the sons of God and are still doing business. The war between good and evil was not suspended by the passage of the Kansas-Nebraska bill and the free state migration. Notwithstanding the extremely stimulating and favorable conditions accompanying the Kansas movement the earnest pioneer had to battle at once with the problems of citizenship and civilization.

He enters his new field cheerful, confident and aggressive. If he failed at once to see the end from the beginning he saw far enough to discover the necessity for solid foundations under the society he would build.

The Kansas pioneer was intelligent. He knew failures as well as successes and he understood the art of knowing how to be a pioneer without being a barbarian. The personal relationship he had to learn. The old fellowship in social life, in church, school, and neighborhood was gone and this he must rebuild or suffer fatal reaction. Into this work he put the heroism of devotion. I know of more than one man living in a log house or dug out, who dared put $25 to $50 per annum into church and Sunday school service, and thus prevent his children from retrograding; for a Christian frontiersman scents approaching barbarism as readily as an Indian discovers the trail of buffalos, or of a white man. How to retain civilization when deprived of its environments has taxed the wisest pioneers, and never was the problem more perfectly solved than in Kansas during our first half century. An acutely observant representative of missions once said to me that the western half of Kansas was the most civilized section on the globe. He then explained that he referred to the high character of her citizenship, fewer criminals, fewer paupers, less disorder, more liberty and more ideal justice. "Do you dare say that publicly?" I asked. "Not very often," he said, "for I did say so once in a missionary meeting, when a prominent woman made haste to say "If this is true, why ask us for money to provide such with missionaries?' The answer was, 'Because these people with all their high ideals are poor and need your temporary assistance.' The answer, however, did not satisfy."

I believe I should fail to do my duty if I did not set up the claim that Kansas as a missionary field has been more reliably devoted to high ideals than any State on the globe. The cause of freedom and democracy drew to themselves the cause of temperance, of the rights of women and unique

devotion to all vital human interests. I shall never forget the face of good Mrs. Kelly, the Kansas stateswoman of her time, as she sat near the President's desk in the constitutional convention in Wyandotte in 1859, watching the interests of her sex in the formation of the constitution under which we now live. It is due to her that the women of Kansas possess larger privileges than are accorded to women in most other States. This, then, is a glance at the men and woman who compose the rank and file of those who made the Home Missionary Society and association interests what they are now.

V. THE RESULTS.

At the end of fifty years it is worth while to consider what has been accomplished by the two agencies of the kingdom which were set at work in 1854 to organize into Congregational churches those Christians inclined to our polity.

It is worth while to realize that the latitude of Kansas is below the parallels upon which Congregationalists usually migrate. I mean to say that it has been easier to gather a Congregational church in Iowa and Nebraska than in Kansas. There is a larger per cent of Congregationalists in Chicago than in St. Louis, because the migrating Congregationalists are more likely to travel on Chicago than on St. Louis parallels. The old home was on the northern parallel. More than one minister has become discouraged because his church was so largely influenced by independents of sister denominations and so few had grown up in Congregational fellowship. In like manner more than one has been encouraged because he saw in our polity applied the solvent for denominational difficulties. Few, if any, of our churches consist solely of "bred in the bone" Congregationalists. Most of them embrace representatives of several denominations and, in a few cases, whole self supporting churches of other orders have severed the old relations and organized independently without knowing at the start that they were becoming Congregationalists and would be received into fellowship.

In the year 1892 at Salina, the Kansas Home Mission Society, (a body identical with the association, but by another name) decided to pay its own Home Mission expenses after 1900. Superintendent Broad published a schedule of rates by which this result should be reached. It was liv-

ed up to as promised, so that on and after April 1st, 1900, the Congregational churches of Kansas assumed the whole care and expense of their mission churches. This work was undertaken with courage and enthusiasm. The national society was greatly relieved, and in view of the subsequent curtailment of her funds, it was fortunate for Kansas churches that they had undertaken their own work.

We must not, however, forget the forty-six years of continuous service by the American Home Missionary Society in Kansas, nor the three-fourths million dollars expended for our churches. The magnitude of this American Home Missionary service cannot be realized until we count the men employed, together with the annual expenditures, and then add the geography of ministerial itineracy. I will, however, undertake to note some of these conditions by decades, speaking only of the Home Missionary churches in Kansas. We started in 1854 with one minister and one church (three floating commissions.) By 1857 we had ten churches but the Home Mission reports show the employment of only three missionaries. In 1860 sixteen men were employed in nineteen places. In 1870, forty-one ministers were on the list with eighty-one churches and stations. In 1880, 105 ministers at 163 churches and stations, the greatest number under commission at one time. In 1890, ninety ministers and 104 churches. In 1900, thirty-one ministers and forty-four churches supplied. The Home Mission churches from time to time have been greatly indebted to volunteer ministers who, without recognition by the Home Missionary Society, and without regular employment or salary, have ministered to the churches as circumstances offered. The year book enrolls the names of these without distinction as to missionary service.

Over 600 preaching places have been on the list of the Congregational Home Missionary Society. In spite of the well known fact that this is God's work, and His guiding hand has been manifest year by year during nearly a half century, there are those who feel that when a minister makes an appointment to preach in a certain neighborhood for a period, there must come forth without unreasonable delay a full equipped, self supporting church, of if not, the money paid has been wasted. I know the details of just why this cannot be done. Some of us hardly realize the changes which will occur in new settlements within very

brief periods. We have seen the denominations flock together at first and we find them later separating into their own organizations. Some new communities settle in a rush and also migrate in a rush. With all petty human disabilities of Home Mission work, the sum—the aggregate—is profitable, and necessary to human progress and to such an extent that we are not at liberty to rise up in judgment and declare that this or that is waste, bad management.

It was the purpose of the Kansas churches, as rapidly as organized, to assume all the responsibilities of church life. As early as 1857, and before any church had become self supporting, contributions to the American Home Missionary Society began and have been continuous up to the date of state self support in 1900. Even since then nearly nine hundred dollars have been contributed in addition to contributions for state work. The first contribution above referred to, in 1857, was $41.50. The largest sum contributed in any one year was in 1893, when the contribution amounted to $5,329.08. The total in the half century was nearly $92.000. Since the date of self support the contributions to Home Missionary work have averaged not far from $6,000 per year. The churches of the state have shown themselves abundantly able and willing to carry their own work.

It will be unfair to one great home mission agency if we neglect, on this memorial occasion, to remember the Congregational Church Building Society. The time is too brief to pass this work thoroughly in review here, but the minutes of this meeting should include a report of the magnificent help which this great agency has extended in the years gone by. Without going into detail it is safe to say that not a single Congregational church in the State has been built without the aid of this Society. Besides, fully fifty parsonages have been provided. But some will say, have there been no losses in fifty years of church building? In a narrow sense, yes; in a wide sense, no; for a church must be reckoned with, not by the calendar of days and years nor by continuous occupancy, but rather by the value of its testimony to the cause it represents. The empty, or temporarily abandoned churches are mainly monuments to the enterprise and thrift of church communities which have moved on to fresh fields where larger and better edifices replace those left behind. The empty church has served its

day. It has been a cog in the great wheel of progress and should not be reckoned as lost.

Each expenditure for the erection of a house of worship in a new, growing and changing community should be reckoned with as for a rescue station or a life boat, a place in which moving frontier populations are gathered, instructed, inspired, strengthened and fortified against the the temptations and besetments of a new country. In this department of church work Kansas is not near self support and will not be for years to come. While we may cultivate our pride in our support of what we call "Home Mission" work, our success will be only partial if we neglect to contribute to the Congregational Church Building Society.

But what shall I say of other agencies, which from year to year and from decade to decade, have buttressed this great evangelizing movement, and which at this time we have not the space to review, even briefly. Permit me to write three almost sacredly honorable names of men who gave nights as well as days to the supervision of this work: Storrs, with his inspiring map: Blanchard, with his optimistic plea for higher ideals, and Broad, with his sagacious business foresight of state self support in 1900. These were the men whose work passed more directly under my own eyes than their predecessors. I believe they were inspired of God for the work in hand.

Our half century of church progress must be reckoned with as a whole and not in parts. I am disposed to challenge any business enterprise involving an outlay of not less than $50,000 per year for a period of fifty years which has been carried on with so little loss as the very work we are considering.

To have lived from the beginning to the end of a half century of such service is a privilege accorded to but few. Centuries of slow-moving events have been crowded into the activities of this half century. We must not forget the men and the women who have worn life out in the service, or who have laid down life, a willing obligation to high ideals Let us hope that fifty years hence, when Kansas centennial is celebrated, that the record of these last fifty years may have stimulated the people of the second half century to still higher aims and still larger progress.

Kansas Home Missions During the Superintendency of Rev. L. P. Broad.

1888-1902.

Kansas may be said to have had four periods in her history: The Frontier Period, 1854-1876; The Development or Boom Period, in 1876-1888; the Retrenchment or Transition Period, 1888-1895; The Genuine Prosperity Period, 1895 to the present time.

Mr. Broad's administration of fourteen years (1888-1902) was equally divided between the third, or Transition Period (1888-1895, seven years) and the fourth or Genuine Prosperity Period (1895-1902, seven years.) As the periods were two-fold, so was the specific Home Missionary work required in them.

THE TRANSITION PERIOD.

Beginning with 1888, when the first clear signs of the approaching collapse of the memorable Kansas boom appeared, seven years of Home Missionary efforts were largely devoted to saving the churches then existing. Most of them were receiving missionary aid; and as their life was imperiled by the bursted boom, lost fortunes, vanished land values, financial ruin to investors including Congregationalists, poor crops which reduced sections of western Kansas to extreme poverty, with the added trouble of lessening Home Missionary appropriations by the national society, the work of rescue and safe transition of the churches across the trying period was of first importance. This involved changes, which by steady processes led to a practical reorganization and reconstruction of the State missionary work.

With the advent of the Period of Genuine Prosperity, the beginning of which the year 1895 safely marks, came the equally important task of getting the churches on an

immovable foundation which neither booms nor depleted Home Missionary treasuries could undermine. The meaning of past events and of new and hopeful material conditions must be perceived and incorporated into Kansas Congregational church life. Former errors must be avoided and great principles evolved and adopted for the guidance of the churches in relation to Home Missions. The new prosperity was to be accompanied by new self reliance of the churches in meeting their entire expense; church self-support must be actively aimed at by the churches, and wisely and energetically fostered by the managers of Home Missionary funds. Kansas Congregationalism was to be lifted up, steadily and surely to reliable prosperity by freeing it as soon as practicable from its dependence on the East for its missionary money, in order that the whole body of Kansas churches might be strong in themselves, ultimately managing and supporting their own state Home Missionary work. The watchword of the first seven years was Reconstruction; that of the second seven years State self support.

In addressing themselves to the first work, that of reconstruction, the board of directors and superintendent worked by the following principles, viz: to ask candidly what churches have a prosperous outlook either for self support or for genuine missionary usefulness in destitute fields; to sustain hopeful enterprises only; to approve aid only if the board, as individuals, would give the money themselves if they had it, and because this amount of aid would inspire the church to pay the largest sum possible itself; to withhold no money or effort if these would build up a hopeful church; to change Home Missionary policies promptly, whenever circumstances radically changed; to combine work in unpromising parts of the state, and to promptly give up unneeded churches in cities.

As a result, the number of missionary fields in the western third of Kansas, an area 200 by 130 miles, was reduced at one time to eight, the population of that section numbering only five per cent of that of the entire state. Sometimes general missionaries did most of the work on the western frontier. In Wichita, where four churches had been planted, three of them with buildings, two of the churches were given up as not being needed under prevailing conditions, although the dropped churches had long been maintained with large Home Missionary expenditure. At other points in the state also, a few churches were al-

lowed to "die to the glory of God," and still others were obliged to assume the support of their own work if they lived. Most of these lived. Notwithstanding these changes no case is remembered where the churches affected and the board of directors were not in harmony as to the wisdom of the course pursued. Equal interest was taken in aided and self supporting churches. in all of their exigencies. By these methods, finally, a band of selected and thrifty churches was secured in Kansas that had weathered the financial storm and had life in themselves. A few new enterprises were undertaken, but the times did not call for many.

This work of reconstruction of the first seven years definitely prepared the way for the succeeding seven years (1895-1902,) in which State Self Support was the characteristic enterprise of the churches. This self supporting movement had its beginning in 1892 while yet hard times prevailed. For some time prior to that date doubt had been growing in the state as to the propriety of dependence on national missionary funds. This doubt arose from the society's generous and long extended aid to Kansas, its straitened treasury, the growing prosperity of Kansas, the needier fields of the land unreached, the weakening effect of unnecessary dependence and the spirit ofindependence and freedom inherent in the Kansas people.

At the annual meeting of the Kansas Home Missionary Society, held in Salina in 1892, it was unanimously voted to become self supporting April, 1900, if possible; and to prepare the way therefor in the eight intervening years by a regular reduction of appropriations from the National Society, and by increased contributions in the state. It was then decided that the $14,000 received in 1892 from the national society should be reduced, at the rate of $1,000 per year, for a term of years and after that, at the rate of $2,000 per year till 1900; while the contributions of the State should be increased, year by year till the two amounts, the New York grants and the contributions from Kansas, should be identical, April first, 1900.

At once, after this action in 1892, the excellent general influence of the plan became apparent. Self support was recognized as the aim of the State; the churches began more earnestly to work on the principle that the work of home missions in Kansas was that of Kansas citizens aided by the New York Society, and not that of the New York Society aided by Kansas citizens, year by year increasingly

aided churches caught the ambition and pressed on voluntarily to early self support. The board of directors and superintendent took a personal but not official part in the movement, except that the superintendent proposed the plan adopted in 1892, and the board of directors by formal action, heartily recommended it to the churches.

At the annual meeting of the Kansas Home Missionary Society in Ottawa in 1897, the policy of state support on April 1st, 1900, was unanimously reaffirmed. The grants of the New York Society were annually reduced after 1892 by the State's request. The State's contributions held their own and the rapid arrival of churches at self support enabled the board to return to the New York treasury some part of the State's appropriation in each of the last five years of the State dependence on the Society. The inability of the Society, for want of funds, to furnish Kansas any money for new work during the last five years of that dependence simplified the problem, since, during those years, Kansas added no new churches. At the annual meeting of the Kansas Home Missionary Society at Topeka in 1899, the situation was carefully reviewed. It was found that $6,000 would pay the Home Missionary expense of the first year of self support, and that $5,300 had, in one previous year been contributed to the New York Society by the state. Then State Self Support on April 1st 1900 was voted by a large majority vote, and on the latter date it was inaugurated in Kansas, with nearly three-fourths of the churches maintaining their work on a self supporting basis; without dropping or weakening any missionary church and without diminishing any missionary's salary.

The contributions for the first year of self support,, ending April 1st 1901, were the largest in the history of the state up to that time, the year closing with a good balance in the treasury. Mr. Broad resigned the superintendency January 1st 1902. And now (1904) under the wise leadership of his successor with the record of a yearly increase of contributions to the Kansas Congregational Home Missionary Society by the churches from the beginning of self support, and no debt at the end of any year, with unprecedented interest in Home Missions in the state, State Self Support has fully approved itself as the wise method for Kansas Congregationalism.

By way of further explanation it may be addel that, practically, after the action referred to as taken in 1892

CORDLEY. HASKELL. BROAD. BLAKESLEY. DOUGHERTY.

the State, although not yet self supporting, conducted its Home Missionary work by the self supporting method during the interim of eight years before actual self support was realized. The kindly co-operation of the national society made this possible. During those eight years the State governed the amount it should receive annually from New York to the extent that it should make its own reductions in its requests and always received from the society what it asked for. The society's comment on the matter in corresponding with the superintendent was "Kansas has made its own reduction and therefore the society does not need to reduce its appropriations." The detailed expenditure, too, recommended to the New York Society by the Kansas board within the limit of the appropriation was granted in every case by the National Society. Kansas in this way controlled its own work while preparing for self support.

Large factors in the movements of these fourteen years were the efficient board of directors, it being the wise policy of the local and State associations to keep the same brethren on the board from year to year; and efficient State Evangelism. During most of the latter half of this administration the executive committee of the board were Revs. Richard Cordley, Linus Blakesley, J. G. Dougherty and Mr. John G. Haskell. Rev Walter C. Veazie was the state's efficient missionary evangelist during the major portion of the entire period.

Christian Endeavor in Kansas.

MRS. ALICE E. BRECK.

In every well regulated home, when the parents of that home celebrate the day which marks another milestone on life's journey, all the members of the home unite in the celebration; especially do the younger members of the home enjoy these festive occasions, and desire to contribute their part to make the event enjoyable. So when Congregationalism in Kansas celebrates its fiftieth birthday, the Christian Endeavor Society, as the youngest member of the household, rejoices in this event, and desires to testify to the way in which it has been nurtured in its infancy, and cared for in its earlier years, until it has now become a strong, healthy youth who will reach majority next year.

Christian Endeavor did not come to Kansas with the Andover Band. It was not born until many years later. But it came to Kansas because the Andover band and other Congregationalists did; for a study of the beginning of the Christian Endeavor movement in Kansas reveals the facts that nearly all of its early leaders were Congregationalists. The first president of the State Union, the first general secretary of the United Society, who helped organize the work in Kansas and the founder of the first society in Kansas, and many other leaders were Congregationalists.

So far as known, the town which holds the honor of introducing the Young People's Society of Christian Endeavor to Kansas is Geneva, Woodson county, and the organizer Rev. Thomas F. Norris. Like most societies of that time it was the outgrowth of a revival. In his search for methods of work for the young converts Mr. Norris, the pastor, wrote to Dr. Clark for information about the Christian Endeavor Society. The result was the organization of this society in the early spring of 1884, and Mr. Norris says of it for enthusiasm, piety and willingness to

serve, it was unequalled by any society of which he has knowledge.

So far as can be ascertained, Olathe organized in May, 1884, and Chapman in December 1884, were the only other societies organized in our churches in 1884. But in 1886, interest in the movement took good root in several other towns, and the pastors of the churches where it was given a trial, recognized its value, and commended it highly to fellow pastors. In 1885, Rev. Norris removed to North Lawrence, and in December of the same year, organized a society in the North Lawrence church which was also a flourishing one. The Paola society was organized in March, 1886, from a constitution furnished by Dr. Dougherty, copied from a pamphlet published in Portland, Maine; and in May of the same year the society was organized in Ottawa.

In the spring of 1887, Mr. George W. Ward, secretary of the United Society, made a short trip west and was persuaded by a college classmate, Rev. William G. Poor to cross the Kansas line. He visited the Plymouth Society in Lawrence, which had been organized in December 1886, and on March 7, at Paola, delivered to a crowded house, an address on the Christian Endeavor movement. All four of the visiting societies and pastors were Congregational. The pastors were Rev. J. H. Williams of Kansas City, and afterward president of the Missouri Christian Endeavor Union, Rev. James G. Dougherty of Ottawa, Rev. A. W. Bishop of Olathe, Rev. H. R. McCartney of Argentine, and Rev. Wm. G. Poor, Paola. A newspaper clipping containing an account of this Paola meeting shows it to have been a most interesting one, and Rev. Wm. Poor, then pastor at Paola, and Rev. J. H. Williams regard that Paola meeting as one of the significant events of Kansas Congregationalism, for as a result of the convention, and the celebration of the anniversaries of the then existing societies, other societies were organized in Eastern Kansas.

At the sixth National convention at Saratoga, July, 1887, it appearing that Kansas was one of the states in which knowledge concerning Christian Endeavor was small, Rev. W. G. Poor of Paola, was appointed state superintendent, and instructed to organize Kansas, the national secretary giving him a list of eleven societies then existing in Kansas. Mr. Poor is referred to by the committee on resolutions at the second annual convention, as the

father of the Endeavor movement in Kansas. The record of his work seems to justify the title, for during the time he was engaged in the work, he wrote over two thousand letters, traveled almost eight thousand miles, and addressed nearly fifty conventions or rallies, spreading the Christian Endeavor idea, while at the same time serving as pastor of a church.

In August of 1887, with Mr. Ward, he planned a campaign in Kansas for the following winter. He then pursued his work along the lines of correspondence, with the existing societies, with a view to establishing other societies in churches where they desired young people's meetings; and by correspondence and distribution of literature, and by working up district conventions to stir in the leaven, hoping by these methods to find something to organize.

In the fall of 1887, Mr. Ward again visited Kansas and addressed six large conventions at the following strategic points: Ottawa, Hiawatha, Topeka, Wichita and Great Bend.

One of the first Christian Endeavor conventions in Kansas, was the one called at Manhattan to help on the local society and resulted in the organization of the Wa-Launsee society and others. This was held just before the call for the first state convention, which was held in the First Presbyterian church of Topeka, May 30, 31, 1888.

This meeting was planned by Rev. W. G. Poor, Olin S. Davis and L. L. Roby, all Congregationalists. Among the names upon the program familiar to Kansas Congregationalists are Rev. W. C. Wheeler in an address upon the subject, "Ye are my Witnesses," and Rev. J. G. Dougherty upon the subject of the national convention. At this convention, Rev. Mr. Poor became the first president of the Christian Endeavor Union of Kansas, which position he held until 1889, when he left Kansas. This position has since been held by other Congregationalists, among them being Mr. F. T. Vincent of Seneca and Rev. Frank Fox, of Kansas City.

As naturally as the Kansas sunflowers turn their faces to the sun, so did the young people of Kansas welcome this new movement, which under the guidance of a Divine Hand, was, for their religious development to lead them to the light of a brighter day. For during the twenty months campaign from the beginning until the second state convention, Christian Endeavor had grown from

thirteen societies to two hundred and nineteen societies, sixty-one of which were Congregational. There were 5,000 active members.

Among the names associated with the early days of Christian Endeavor in Kansas, besides those already mentioned, are L. L. Roby who became editor of the "Kansas Endeavorer," Mrs. L. L. Roby, at one time state junior superintendent, Mrs. Geo. A. Eddy of Leavenworth, the first secretary and treasurer of the state union, and our beloved Dr. Cordley. These and others who could be named were all Congregationalists; hence Congregational young people were leaders of the movement in Kansas.

But one of the chief glories of their work was their loyalty to the principle of inter-denominational fellowship, for it has been well said, "You can't spell the communion of saints in the Apostle's Creed with the initials of any one religious denomination." This first president took especial pleasure in the fact that hundreds of young people wrote to him for advice and help about sessions, conferences, etc., each thinking that he belonged to their denomination.

In the early days of the movement spirituality was their constant watchword, and at the second State convention Dr. Clark stated that nowhere had he found a State where the evidence was so good of consecration practiced. Later, more attention was given to methods, which of course developed the work along other lines.

The statistics of the growth of the Christian Endeavor movement in our Kansas Congregational churches have been preserved only since 1890. Generally speaking, they show a steady increase in the number of Endeavorers in the state until 1897, growing from 2,064 members to five thousand, four hundred and seventy-seven (5,477), which is the largest enrollment reached by our Congregational societies in the state. These were years of special effort along Christian Endeavor lines. Since 1897, there seems to have been a gradual decline in membership until 1903, but the last two years have shown a slight increase in membership. During the past year there has come to our knowledge the organization of three new societies, and we are glad of even this small gain.

In our one hundred and seventy churches there are now one hundred and one societies, including Juniors, with

three thousand, nine hundred and thirty-nine (3,939) members, not including one new society organized since January 1, 1904. This reveals the fact that the present number of our Endeavorers is over fifteen hundred, (1,500) less than in 1897, when it reached its greatest enrollment.

For this decline in membership there may be several good reasons, such as removals, and in some special cases, the better adaptation of other methods of work for young people in some of our churches. One of the problems common to all young people's societies which is constantly referred to by nearly all our societies, is the constant changes caused by the character of its membership. As young people they leave the home society for educational advantages, new fields of employment, and various lines of work, so that the permanancy of the work is seriously affected, and its membership is constantly changing.

For the solution of this problem there is but one method. If the Endeavor work which has done so much to aid our Kansas churches is to be preserved, pastors and other leaders must constantly and persistently seek to enroll the young people growing up in their midst in Junior or Intermediate societies training and preparing them to take the places left vacant by removals, and of the those who graduate into the regular work of the church.

A thoughtful consideration of these conditions forces one to the conclusion that the Christian Endeavor work is not receiving the attention which its past achievements merit from our Kansas churches. If the churches of the future are to have better and more efficient church officers, Sunday school superintendents and teachers they must be trained by the church, and what more effective method for this work than the Christian Endeavor Society with its adaptability to all needs and conditions?

The best proof of the efficiency of any organization is what has been and is being accomplished by it. It is not within the limits of this paper to even mention much that is being done by our Kansas Endeavorers, but we wish to call attention to a few, out of the many good things they are now doing. First and most important is the testimony of all pastors and leaders to its splendid achievements in the development of Christian character, and its efficiency in soul-winning and in leading young people into the church. No statistics are available, but it is a fact beyond dispute that hundreds of our young people have been converted

through its agency. Along definite lines, they are today supporting a missionary of their own, Miss Reddick in Africa. Here are a few items culled from reports of work being done by our societies at the present time. Raising one hundred dollars toward a pipe organ fund. Supporting a native worker in India. Papered the church. One society in its seventeen years' history raised one thousand and eighty-eight ($1,088) for religious purposes. Of its two hundred and fifteen members at different times, ninety-two joined the church. Also helped purchase a book case church dishes, song books, carpets, organ and other church furniture. In Topeka the First church has the largest society in the city, and has given about two hundred dollars for religious work the past year. Central church, Topeka, maintains a library in Tenneesee town, and helps support a missionary in Micronesia. Another society has a library of four hundred volumes for use of town and country, and has helped to buy a missionary library for the church. Another society helped shingle the church. Another supported a public library for the town, and expects to give one hundred and fifty dollars this year toward a new church building. The Plymouth society of Lawrence holds services at the jail once a month, taking their turn with the other young people's societies.

All give to home and foreign missions, help pay pastors' salary and are valuable help in every Christian undertaking. One little society in its fifteen years history, and a constantly changing membership, never exceeding twenty-five at a time, has always been one of the chief spiritual forces in the church, and the greater number of young people who have been added to the church during that period were influenced largely through the Christian Endeavor Society. One year a free reading room was carried on by this society, which proved the entering wedge toward the establishment of a free public library in the town.

These and other facts are cited to prove that large numbers are not essential to a useful and effectual Christian Endeavor Society. The visit of one pastor to a former field, found those who were once Juniors, all but one members of the choir, another the Sunday school superintendent, others teachers and holding various positions in the church.

Yet about seventy of our Kansas churches have no Christian Endeavor society, and as far as can be ascertain-

ed, most of them have no organized work of any kind, for their young people. Doubtless most of these are among the weaker churches where organized work of any kind seems hardly possible, yet some of our strongest and most useful societies began with a membership of less than ten and have accomplished much that was worth while during their history.

The Christian Endeavor Society has been a strong and useful piece of machinery in our Kansas churches. But the power and usefulness of any great mechanism is often hindered or even destroyed if any tiny spring is missing or slipped from its place. So the Congregational churches of Kansas have it in their power to hinder or to help carry on the work so nobly begun.

The first twenty years of Christian Endeavor in Kansas have accomplished some things which shall endure until time shall be no more, and in its benefits to our churches, it has truly been a thought of God fallen among men. May its future history show still greater achievements.

"And when a hundred years are told,
O, far Eternity!
Thy years alone shall tell us what
A thought of God shall be!"

The Mission of Congregationalism in Kansas.

BY PROF. A. M. WILCOX.

Am I among the historians or among the prophets? The program puts me among the former. Until I saw it I thought I was among the latter. An any rate, I am not far off from the latter, being just over the border. Yet I have to confess that my neighbor's field is far more tempting than my own. It is so much more delightful to enjoy the flowers and fruits of hope, than to glean both the tares and wheat of experience. Of course there are no tares in the future. What is the use of the future, if not just to enable us to reap a hundred fold rather than thirty? How indeed can we judge the past except by reference to an ideal standing, which the future alone enables us to grasp firmly. Surely only its unfolding can give us the right perspective from which to grade the relative importance of events.

Well, to proceed. The mission of Congregationalism in Kansas. I take it that there is an underlying similarity of mission for every denomination of Christians in every place—the perpetuation and extension of the spirit of Christ (according to Prof. Drummond), or (according to Dr. Munger) the realization by men of divine humanity in themselves. Has that been the purpose or result of the Congregational churches in Kansas? If one or both, then we can point with pride toward the presence of our churches in the state. If neither, then we have had no mission here.

Now, curiously enough, the age out of which we are emerging, though more metaphysical than the new one on which we are entering, was less philosophical. Possibly then we should judge it by its metaphysics. But I have no heart for that. It seems to me too barren a task, and we

have not time for it. We cannot apply to the age that is past Dr. Munger's philosophical expression of the mission of Christianity to bring men to realize the divine humanity in themselves. The pioneer life of any people is too external and physically exhausting for that. Prof. Drummond's practical definition can be applied better. Have our churches secured the perpetuation and extension of the Spirit of Christ? Who can look at the past and present and doubt it? Of course, we cannot say that that has been and is now the only soul-consuming desire of every member of our denomination. That would be saying that we are angels and not men. But surely our churches have been working toward that end, ever seeing it more clearly and approaching it with greater success.

What have been its watchwords during all or parts of its last fifty years? Human freedom, the church and the school house for every hamlet where the prairie schooner unloads, democracy in church and state, independence in thought and action, willingness to enter into untried fields and grapple with unsolved problems. I shall not attempt to vie with Dr. Cordley and Mr. Schnacke in describing the heroic efforts of early Congregationalists in making Kansas a free state and a loyal member of an undivided union of states. Did it not do a great deal also to hold its former border ruffian state to the truth that makes us free in the midst of our union?

With the opening too of the territory came the Congregational church, and the New Englanders who brought it did not leave the public school behind, but everywhere we have fostered both religion and education, and inspired others of other denominations and of no denominations to follow us in the former and join us in the latter. The Puritan New England Congregational public education has become now a universal creed or nearly so. Not only every town but every country will soon have its public High school which will send its graduates to University studies provided them at state expense. How much this mingling of our children and youth of all classes and opinions and practices in school and college does for democracy in church and state, and toward independence in thought and action, every one who looks into the matter sees at a a glance. It is the legitimate result, and one of the greatest achievements, of the spirit of Congregationalism.

The more we look at it, the greater the achievement

looms up. Prof. Horne of Dartmouth, one of our Congregational colleges, said in his address last February before the Religious Education Association in Philadelphia that "the public school system of America is a tremendous religious influence in the life of the nation. If has presented us with the spectacle of a consecrated body of men and women unsurpassed in human annals for genuine service in the spirit of religion." Other papers at the same meeting gave us a cheerful view of the necessary bearing of the studies and work of our public schools on good manners, high morals, and sound religious faith and practice. Our schools are not teaching sectarian dogma, thank God, but they are developing good character and the essential elements of religious faith. In our own state a course in manners and morals prescribed and followed by most of the schools already, clearly includes a great deal of religion also. In most of our schools the Bible is read, hymns sung, and prayer offered, and in our state University an optional chapel service is attended by nearly all the students and faculty. Yes, in Kansas the Puritan influence has extended outside of its immediate descendants, and the great mass of the people of our state are rejoicing in the happy results of the union of education and religion, so that we can feel assured today that whether the church or the school precedes, the New England Congregational spirit has brought it about that the other is sure to follow. How could it be otherwise when we remember the early care of the Puritans for education, and listen today to two such men as Presidents Eliot and Jordan, representative of the newer and scientific education, the former of whom voiced the ideas of the teachers at the National Education Association last year in saying that "the ultimate end of all education is the building up of character," while the latter declares in his late work on "The Voice of the Scholar," that "the highest force in the University is in its moral training. There is no good in a man's work unless the man himself be good." So much for the schools and teachers.

For the churches and preachers, as I said before, I must not encroach on Dr. Cordley and Mr. Schnacke, whose eulogies are open to all; nor on the brave men who will tomorrow afternoon tell us how they too, followed the example of our earlier heroes and "turned to flight the armies of the aliens" in our new fields.

Could any better means than this spread of the church

and public school, which has been one of the most striking characteristics of Congregationalism in Kansas, have been devised for the propagation of the idea of our first great American democrat (as Prof. Moses Coit Tyler calls John Wise) that a "democracy in church and state is a very honorable and regular government according to the dictates of right reason." So have Congregationalists ever thought. It was that idea which started and carried through the Revolution, which made Kansas a free state, which abolished slavery, which started and keeps up home and foreign missions, which developed the public school system, which encouraged independence in thought and action, and raised up so many great men and women out of very unpromising fields, which has led us to go into those fields and cultivate them, yea, not even to hesitate to hunt out new fields high as well as low, to be fearless in advancing wherever the call of the Master leads us, even to a breaking down of the barriers between us and other churches, or if necesary between us and the so-called world, assured, as we are gradually coming to be, that "The world is the Lord's" and that what is the Lord's is ours, to claim, to use, and to serve.

We have to confess that there have been times in the history of Congregational churches, but in pre-Kansas days, when there was a tendency to raise barriers rather than break them down; but Kansas Congregationalists have felt the softening influences of a humanitarian age and begun to break down the barrier of a creed which in our early days it held up to shut people out from its communion, and are going back to the original true tradition of Congregationalists to join one another in a covenant of loyalty and service. We have also in most of our churches broken down the barriers of bought or rented pews. It looks as if we were going to be as ready as others to federate and coopertae or even join our forces more closely with other denominations. In this though there is one thing we must beware of —losing our traditional liberty of thought and action in our enthusiasm for union. As our national Moderator says, "Our cooperation must somehow be secured without sacrifice of independence," and again, "The right of men to think and be loyal to their convictions has been dearly won and will never be surrendered." Hence Dr. Bradford's call to us is not to similarity of belief on theological, biblical, or historical questions, but to devotion to practical service of God and man. The time has not yet come to expect

similarity of theological belief. A great many people have not yet felt the influence of the age in dissolving the connection between theology and religion, and shudder at the thought of coming face to face with God, which is implied in the present tendency to resolve the supernatural into the natural. They are afraid they will not see God at all if He is everywhere, rather than in a few specific spots where they have been wont to meet Him. Yet with our Kansas Congregational insistence on education, necessarily comes a loyalty to truth when discovered; and the constant contact with one another, brought about by our democratic churches and schools, is showing the more timid of our number that it is possible to lose the traditional theology without losing genuine morality and religion.

Hence it is in my mind too early (or too late!) for the first demand of the Methodist Protestant Conference as a condition for union, viz.: That we make a statement of the common fundamental doctrines of the Christian faith, This is clearly seen in the comment on the demand made by The Congregationalist that we agree in believing that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice. How absurd it is to speak of anything as infallible which has been so variously interpreted as the Scriptures; and as a rule, which is so largely mere statement of fact or interpretation of fact, and where there is precept so varied and even contradictory. Freedom and democracy, primary elements in the mission of the Congregational church in Kansas, have been used to but very little purpose, if they allow us to say such things as that. They should rather lead us to say that the Bible is a record of one of the ways by which God has revealed Himself to men, while He has ever been and still is now revealing Himself in all nature, all history, all literature and the mind and heart of man.

Even The Congregationalist last April proposed to preachers and Sunday school teachers that they get before their people, who are tired of Abraham, Jacob, David and Solomon, the characters of Luther, Wesley, Bunyon, Livingstone, Dean Stanley, Moody, and asked what are Samson and Saul and Solomon to us compared with Samuel Armstrong? Thank God, the men of the past fifty years of the Congregational church in Kansas have shown us that God was with them as well as with David and Paul, and we must read in their history and characters the revelation of

God to us today. Their mission has been to show us that God is in every effort toward right thinking and doing, that our place and duty is in the living present, that religion is a present necessity, and theology but an interpretation by philosophically minded men of present religious life in terms of today, terms that come directly from one's own vocabulary and can be understood by the people.

That theology makes an imperative demand on the philosophically minded ,there is no question. And the more clearly and directly they can think and express themselves, the more effectively can they act, and the better they can influence others to action. There must be freedom of thinking to insure worthy action. Freedom of thinking requires freedom of expression and teaching. But freedom of thinking does not lead to similarity of thinking in all and there are still some who fear new ideas. Hence it seems to me that our fifty years life here in Kansas but emphasizes the lesson of all the efforts toward church union everywhere, that it cannot come by way of creeds or polities, but by cooperation in doing good, the way by which our national Moderator calls upon our own churches to come nearer together—which will satisfy the second demand of the Methodist Protestant General Conference. A covenant, not a creed, is the only possible way today of uniting free-born Congregationalists with themselves or with others. Dr. Munger is surely right in saying that the immediate question is not so much what the church shall believe, as what it shall do that the one safe and most necessary thing; in this world is to do good, as almost everything else is questioned or soon will be; that the only refuge of the churches is in planting themselves on this eternal thing which cannot be shaken; that if the churches are doing good they can carry a heavy load of heresy or dead orthodoxy and still live.

Yet Dr. Munger affirms that the second great trouble with the church, which may easily become its first, is the preacher's failure to come fully under the ideas which the last fifty years have made the ruling ideas of today. He declares that the only question before us is at what speed and by what road the church will move into the region where it must go, what shall be left behind, and what carried forward, He brings the joyous gospel to the preacher that when he submits himself to modern thought unreservedly and follows whither it leads, he will find himself at the very heart

of the revelations of God in nature and Scripture, and be heard without disturbing the faith of simple believers or repelling those who think in the modern way. "Here is the open secret of effective preaching," he says, "preaching which the intelligent as well as the simple will hear gladly." I assure you there are in the midst of us a great many intelligent men who are either not in the church at all or are lukewarm in its service, who could be won and held and utilized if the church would only boldly take its stand on the acceptance of modern scientific, historical and literary canons and results. I plead for this as a loyal son of the church, anxious for its welfare and influence, and as a lover of the souls of men who at present are shut up to non-expression of much of their religious experience and hence to limitation of religious life. I plead for it also because the last fifty years have taught the students of nature and man that "all knowledge utters but one voice and all life has but one law and one end," so that monotheism has at last been put by science on a firm basis, while those who would separate theological from scientific knowledge are playing into the hands of polytheism and fighting against the very God they ignorantly think they are serving.

Fifty years of Kansas Congregationalism have shown that we have a practical mission, and that our mission is practicable. We have gone into the fight for human freedom and national righteousness in that direction, and have succeeded. We have developed and spread a free public school system from the kindergarten to the University and infused it with the religious spirit. We have cultivated democracy in the state to the extent that Kansas soil is uncongenial to bosses, and in the church so far that laymen work shoulder to shoulder with ministers and every man, woman and child has a niche to fill. We have carried the church everywhere, and taught our ministers to be ready to respond to every demand for a good word or work of any kind. We have proven ourselves equal to many a situation from the flexibility of our thought and action, a Congregational church often having proved the necessary uniting force in a churchless community of varied denominational affiliations. The same flexibility has enabled some of our churches the more easily to embark upon institutional work.

In this way, in flexibility, lie our traditions and our mission. So let us beware of doing anything that will tie

us up. I am sure we will not, if we know it. The displacing of creeds by covenants, which has been begun among us, I hope will continue to the end; until not a church presumes to hold up a series of theological propositions to shut one of God's children out of Christ's church. This means that our life has taught us that men are united by works who are separated by creeds Hence we have come to the point where our fundamental tradition of freedom is shown by our experience to be antagonistic to the superficial tradition of creeds even as testimonies, seeing as we do now that a testimony if not true is corrupting, and if true is simply a source of division and exclusion. So our fifty years in Kansas have shown us, it seems to me, that union either with ourselves or with others can be won only on the basis of cooperation in good works, and not of creeds, be they ever so slight or laid on our shoulders ever so lightly.

I have tried now to show the mission of the Congregational churches of Kansas while aiming to prove that they have penetrated and extended the spirit of Christ, which must be the mission of every denomination of Christians. Here I am willing to take my stand, as every good Congregationalist I believe is, on our satisfying the demands of essential Christianity. Should we not rather be Christians than sectarians? But if any should ask, where then has been the especial need or work of Congregationalism, I would reply that our difference from other denominations has probably been in the relative importance we have attached to different sides of the Christian ideal, above all, in the great stress we have put upon independence and the slight hold upon us of denominationalism. And in those characteristics has been our greatest strength, after the inherent strength of essential Christianity, to which God in His goodness has enabled us to cling so close. But if some representative of some other polity should accuse me of Confounding Congregationalism with Christianity, I shall have to plead guilty to not knowing the difference between the two, which ignorance is the cause of my applying such searching tests to our past fifty years and laying such exacting demands upon our future.

An Historical Sketch of the Congregational Sunday School Work in Kansas.

1854 TO 1904.

BY REV. W. L. SUTHERLAND.

Wendell Phillips in 1855, while criticising the methods of the Massachusetts Emigrant Aid Society which was seeking to make Kansas a free state, wrote these words: "You mean to take possession of the country as the Yankee race always takes possession of a country, by industry, by civilization, by roads, by houses, by mills, by churches; but it will take a long time. It will take two centuries to do it." At variance with that prophecy, how completely was the work accomplished in ten years. The churches had no small part in that rapid work. The first, or the very early work of the church in most instances was the organization and conduct of a Sunday school; as was true in Lawrence where the first school in the territory was gathered by Mr. S. N. Simpson.

The era of the systematic teaching of the Bible by the common people was well advanced and the Sunday school was well developed at the time of the settlement of our state. Methods and equipment of the Sunday school fifty years ago differed greatly from those of today, but in essential principles it was the same institution as it is now; a plastic, democratic organization, easily adapted to the conditions under which it exists; instituted and conducted that the rank and file of the church may study and teach the Bible. Then as now its constituency was the brightest and most hopeful that ever an institution was blessed with. So it was that then the church had in the Sunday school a "means of grace" to the individual and the community which was not to be despised. In the larger centers, with the Sunday school as a nucleus, a constituency was gathered which soon crystalized into a church, to which the school continued to furnish recruits which added to its strength and

numbers. In the more sparsely settled regions, remote from towns, in the little hamlets which sprung up here and there and in the scattered rural districts, where resources were insufficient and people too few to support the church with building, equipment and minister, in the Sunday school was found an agency by which the people could be gathered for worship and Bible study. An organization so simple, so inexpensive, so adaptable, so elastic as the pioneer Sunday school could not fail to be very influential and very potential for good in the rapidly growing settlement of a young state.

Some of the very best Sunday school work has been done in the schools out upon the frontier, on the very outskirts of civilization. Many of our churches, great and small, had their beginnings in them. I have seen in the dugout and in the sod shanty, in lumberman's camp, in miners cabin, in depots and freight cars and in remote country school houses, as thorough and excellent Sunday school work as I have ever seen in my life. I sometimes enter a modern church building. There are all the appliances and varied equipments for the various and multiform work of the modern church. I rejoice in its splendid activities. But I rejoice none the less because less than twenty years ago, an earnest and humble man of God patiently tramped through a sparsely settled region adjacent to the city, finding a family here and another there, in sympathy with his movement and gathering a group of twenty-five or thirty children to be organized into a Sunday school, in the loft of a little frame store whose sloping roof came nigh to the floor and which stood not very far from where Chas. M. Sheldon's church stands today. That Sunday school gathered and organized by Rev. J. E. Platt, the first representative of our denominational Sunday school work in the state, was the Central church of Topeka, in embryo.

With my intense love for Congregationalism and my sincere belief that the character of churches fostered by it is the most desirable for the average American community, it seems to me sad, beyond expression, that our denomination which did so much for the development of the Sunday school, which gave money and men so lavishly for the spread of the Sunday school in regions of our land destitute of religious privileges, should have refused so long to utilize the Sunday school as a means of denominational propagation.

In the first 25 years of our Kansas history there was

no distinctively Sunday school missionary force employed in planting, strengthening and sustaining the Sunday school work of the various denominations. Missionary Sunday school work was union or undenominational. Naturally Congregationalists were most reluctant to give this up and employ an agency for the development of their own Sunday school work. They were most slow to see the failure of the union plan, it had so much that was desirable in its theory. Instituted to unite Christians in the smaller communities in a single organization for the study of the Bible, the union Sunday school proved the prolific mother of many little churches where one church only was needed.

It was in 1882, long after the other denominations had adopted the Sunday school as a means of active missionary work, that our denomination did so, by adding a missionary department to our Publishing Society and committing to it the care of our denominational Sunday school work. To our Kansas work, as well as to the churches throughout the country, this was a most important movement. We owe very much to its promoters, among whom Hon. S. B. Capen and Rev. Dr. A. E. Dunning were most active and prominent in the beginning and afterward our honored secretary, Rev. Dr. Geo. M. Boynton. As soon as practicable, State Superintendents of Sunday School work were secured. And in September 1883, Jeremiah Evarts Platt was made, upon the nomination of this Association, superintendent of Congregational Sunday school work for Kansas, the association pledging one half of the expense required.

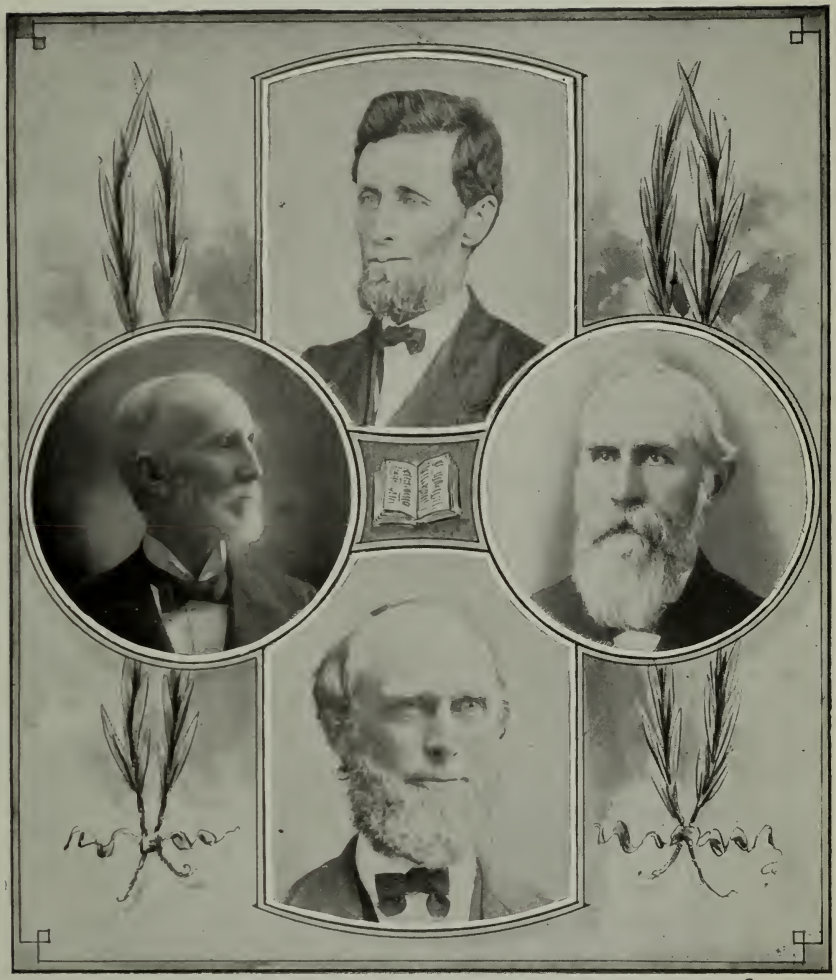
Mr. Platt, of sterling Puritan stock, a Kansan from 1856, for nineteen years a professor in the Agricultural College in Manhattan, proved a most devoted and zealous servant of the churches. He was a man of rare piety and a tireless worker. Ordained to the Gospel ministry in 1888, he gave the rest of his life to our Sunday school work, being Superintendent in Kansas ten years and in Oklahoma six years where he died in 1899. His work was successful and its fruits abide. Mr. Platt was succeeded in 1893 by Rev. W. L. Sutherland whose field included also the states of Missouri and Arkansas. For a year and a third, in '95 and '96, he was assisted in Kansas by Rev. A. S. Bush, now superintendent of our work in Colorado. He was succeeded by our present superintendent, Rev. J. E. Ingram, who began his work March 1902.

In the Interdenominational Sunday school work of the

state among many prominent workers may be mentioned, Mr. J. F. Drake, for many years the efficient secretary of the Kansas Association, and Mrs. Roxanna Beecher Preuszner, whose writings and addresses upon graded Sunday school and primary work have been very widely influential.

I will not burden you with statistics concerning this work, but I wish to indicate some of its results. According to President S. B. Capen in 1882, when we began distinctively denominational Sunday school work, more than one half of the churches of our order west of the Mississippi were without Sunday schools. In Kansas the proportion was not quite so bad, but 87 churches in 1882 reported no Sunday schools and that was well on toward a half. Large sums of Home Missionary money were expended in these fields. It may have been very philanthropic to support ministers in fields where there was not sufficient strength or loyalty to have a Sunday school of our own but it did not issue in strong, permanent churches. Of these 87 churches without Sunday schools 58 became extinct. Today we do not attempt to sustain churches without Sunday schools. There are very few churches which have even a name to live that are without schools of their own. Our first concern is to secure in every church a Sunday school which shall contribute to its strength and growth. We have planted schools where we believed Congregational churches would soon be needed. With increasing population we have kept in close touch with the communities which seemed to promise an open field for a church of our order, and, in cooperation with the Home Missionary Society, we have laid the first foundations of our churches in Sunday schools of our order. Seldom has a movement been made for the establishment of a church without our assistance.

In hundreds of small new communities, upon the frontier and in the sparsely settled portion of our state, and in hundreds of neglected neighborhoods in the more densely populated regions we have begun the centers of religious worship and life; caring for them as best we could, giving them preaching when possible, fostering them, sometimes developing them into churches, sometimes giving them over to the care of other denominations; by all means seeking first of all to advance the kingdom of our Lord, through these tender plants which in His providence have come under our care, and to perfect in all our churches creditable and strong departments of Bible study and teachings.



THE ANDOVER BAND.

MORSE.

CORDLEY. PARKER.

STORRS.

Our Pioneer Women.

BY MRS. MARY H. FINN, SEDGWICK, KANSAS.

A remembrance of the faithful lives and service of our pioneer women, Mrs. Cordley of Lawrence, Mrs. Storrs of Topeka, Mrs. Parker, of Manhattan, Mrs. Morse of Emporia.

Over the Kansas prairies
The winds of the West blow sweet;
They laugh in the rustling cornfields,
They whisper in waving wheat.
Peace and plenty and beauty,
A land that is good to see,
And, nestled in groves of greenness.
The homes of her children free.

No sigh from the sunlit present,
Calls back to the weary years,
To the night of the storms and tumult,
To the pain and blood and tears.
No trace of the long gone struggle,
No scars of the sword and flame,
No pictures in storied marble
The deeds of the past proclaim.

Yet turn back the Kansas record,
The half of a hundred years,
To the days when the sun-burned acres
Were trod by the pioneers.
And thrilling with deeds of valor
Engraved on a nation's heart
Remember the faithful women
Whose lives of their own were part.

Who left in the sunrise country,
The friends and the loves of youth.
To rear on the naked prairies,
The altars of love and truth.
There was little of cheer or beauty
On the bare and stricken fields;
There was only the joy which service
With love and devotion yields.

Long hushed is the noise of battle,
Long past are the days of dread,
When wrath and anarchy triumphed
And the smitten sods were red.
Strong with the weakness of woman,
Rich with the treasures of youth,
Through the darkness of error they lifted
The lamp of eternal truth.

Only the Infinite Father
Knows the tale of those weary years,—
The conflict and loss and labor,
The toil and trouble and tears.
For patience and faith and meekness,
And Heaven's enduring love,
Have buried each anguishing hour
And planted a rose above.

They have stood by the darkling river,
They have watched its surging tide
As the feet of husband and children
Passed o'er to the farther side.
Now closer they draw together
With clinging of heart and hand;
There is only one voice remaining
Of the dear old Andover Band.

Today in our Jubilee gladness
We pause with a tender thought
Of the women who loved and suffered
And the work their hands have wrought.
After the night the morning,
After the storm the calm,
After the battle the laurel,
Ater the thorn the palm.

Read By Mrs. Richard Cordley.

In 1859 I came here a bride with my husband. The week after the General Association was in session as it now is. The four members of the Andover Band were here and the four brides sat together in one pew while our husbands sat just in front of us. Here an amusing incident occurred. As we sat there together the time for service arrived. My husband went on the platform and sat with the other ministers. A stranger from New York was to preach and when he announced his text we were startled to hear him say, "Behold I am married unto thee"

We were all fresh from our Eastern homes and all looking forward to our new work It is a remarkable thing that after 45 years we are here again and sitting in the same manner we did 45 years ago. The years have been very kind to us and we are enjoying this semi-centennial togetner after all these years.

We went to our fields and began the building of our homes. We had many calls upon our time and strength but we enjoyed it and were thankful for every opportunity.

Among the interesting feature of our early work were the outside appointments we had Sunday afternoon and evening. After the morning service we were at liberty for the rest of the day. One of these appointments was at Oskaloosa, twenty-four miles north, where Mr. Cordley went once a month for a Sabbath evening service. It was here William Hayes Ward was pastor during his stay in Kansas. He had gathered about him a charming lot of people, and we always enjoyed our brief stay with them. Oskaloosa was on the north side of the Delaware reservation, and Lawrence on the south side. On a fine day it was a pleasant drive, but lonely one—not a sign of human habitation all the way. We always remained over till after dinner, visiting about the parish and formed some delightful acquaintances. Among these were Major Jenkins and the Bentons. These people always welcomed us and made our stay pleas-

ant. All these men did some valiant service in the army later.

One Sunday afternoon, we went over together. We had a pleasant service, and the next morning a delightful visit with our friends. After dinner we prepared to return home. The weather had been very fine, but it was late autumn, and there were signs of a storm. We did not think it safe to cross the Reserve, so went south to Lecompton, fourteen miles, so as to keep near the settlements. The cold increased rapidly, the sky became cloudy, and it began to snow. When we reached the Kansas river opposite Lecompton, it was growing dark. The wind was blowing a blizzard, ice was floating on the stream, and it was a difficult matter to get the old rope ferry off from the landing. But after a while the horse and buggy were adjusted and we were slowly crossing over to the other shore. The Lecompton people were gathering on the bank to help us if possible. We moved along all right until we came to the middle of the river, when the boat stuck fast on a sandbar. All our efforts failed to move it. Our friends on shore did what they could to reach us with ropes, but all their efforts fell short. The prospect seemed good for staying on the river all night. It was bitterly cold, and becoming dark. We all took hold and helped with spars and poles, and after a time we were afloat, and were soon among the friends on the Lecompton bank.

These friends, like those of Paul at Malta, had kindled a fire on the beach, where we warmed and dried ourselves. They wanted us to remain over night with them, but this we could not do. We were soon comfortably tucked in our buggy, and were on our journey home. It was here we expected the most trouble. It was now quite dark, the sky was clouded, and much of the road lay through the woods. We expected it would be very cold, and very dark, and that it would be difficult to keep the road. But we found the trees sheltered us from the cold winds, and the distant prairie fires shone on the clouds, and reflected a blaze of glory on our road. After a very comfortable ride of two or three hours, we were at home, eating the lunch we had ready, and warming ourselves by our own fireside.

Address.

BY MRS. GROSVENOR C. MORSE.

From Massachusetts to Kansas was a long journey in 1857. It was our bridal tour from which I have never returned. Mr. Morse and myself, just one fourth of the Andover band, were among the first to arrive. Mr. Storrs preceded us almost a week.

We arrived at Quindaro, October 1, 1857. The Monday following was said to have occurred the first peaceable election in Kansas.

We are supposed to be in a reminiscent mood tonight, and I trust it is not inappropriate for me to speak of one of the band that came with all the enthusiasm and devotion of self to the great work to be done in Kansas, but who lived to work less than thirteen years. He passed on through the "Open Door" more than a generation ago. The other members of the Band were permitted to work out their life plans and see the results of their labor of love. Their names are household words in all our churches. Only thirteen years to do a life work and in times that "tried men's souls."

Kansas was just emerging from a terrific struggle for state freedom. Before she had time to recuperate, came the long, sad years of Civil war. It was in those days of poverty and hard luck, with ever changing population, a lack of permanence in all undertakings, every one feeling that they might "go back" next year, a time of very little money, ecept that brought by the new comers who at this time were very few. Most of the severe droughts and all the grasshoppers were crowded into our first thirteen years in Kansas.

With such environments life could but be strenuous. But churches were organized and union Sabbath schools were started far and near and provided with libraries. Some finished their work and died, others formed the nucleus of

a future church. At one time Mr. Morse could say that he knew every family west of Emporia and east of the Great Desert had a Bible.

When the doors seemed closed for effective work in one line he turned to another. Of Puritan descent, he would plant the school by the side of the church. From the conception of the state normal school to the end of his life he was a firm friend and willing worker. In every school in the county he sounded the warning that "finding ourselves in the wilderness, with odds against us, it is only by desperate efforts that we can educate our children and fit them for the men and women that Kansas will need in the future."

This was some of the silent, hidden work of that thirteen years, unknown and unappreciated, but by a chosen few. How Mr. Morse would have welcomed the army of both religious and educational workers that have built the superstructure so successfully, on the foundation he laid.

As I look back over those early years I often wonder why we chose our field so remote from those of the other members of the Band. The very idea of the two and two sent out by the Master and Bands sent into the new states was companionship and helpfulness. We lost much, but may have gained something in closer union with our people.

I must say a word in regard to letters that came from Dr. Coe, then secretary of the National Home Missionary Society. They came often and could brighten the darkest day. They all seemed to say "We know you are there in that far away country; we know you are trying to do the work; we want you there and God speed the work."

One of my most vivid memories of that early life was Mr. Morse's oft repeated and importunate prayers that the Emporia church might be a spiritual church.

If husband and father and pastor must be taken away, Emporia was a good place in which to be left. My children and I can testify to the interest, the sympathy and the helping hand. It was so in 1870 and I still find it so in 1904.

How We Built Our First Church in Emporia.

BY MRS. GROSVENOR C. MORSE.

Our first services were held in the office of the hotel through the kindness of our friends Mr. and Mrs. Storrs. The first Bible class, composed of "the boys," was gathered in Mrs. Storr's parlor every Sabbath morning. In the spring we occupied a room but little larger that stood on the opposite corner of the street. There we gathered our first Sabbath school. As there was only one child on the townsite of Sabbath school age our first efforts in that direction were delayed a year. New families had then arrived and we gathered a school of ten or fifteen. In this room we enjoyed our first organized choir.

After a while this room was needed to accomodate a new family and we worshiped in "our own hired hall," for nearly a year. Here our congregations became more permanent and our prospects for the future seemed to brighten. Owing to the scarcity of buildings this hall was needed to accommodate the many new comers and, after securing another hall for a time, we were set adrift with no regular place of meeting for several months. For several Sabbaths we occupied a building in the process of erection, Mr. Morse going on Saturday nights, sweeping the shavings into the corner, arranging seats and a dry goods box for a pulpit. After several more changes we decided that if permanent good was to be accomplished we must have a church home and a home for our Sunday school.

The idea of building at first seemed preposterous.

As the pastor could not leave to secure funds in the East we concluded to write to the colleges from which we had graduated, the churches of which we had been members, and friends interested in our work. Others in town did the same, and we secured sufficient to begin the work.

One friend asked to be allowed to pay the "last debts" with $200, to be given on the conditions of our Building Society, a collection to be taken yearly for its benefit. A subscription paper was started in town. The largest gift was from Senator Plumb; the next largest was $5.00. Then the "country was thoroughly canvassed, and while "silver and gold they had none" yet they gave of what they had. It was a very remarkable paper. Logs, standing trees, the use of log wagons, teams of oxen or horses for so many days work, and labor. I well remember Mr. Morse starting from home at three o'clock in the morning to get the log wagons, the teams and men, together for a day's work.

There was one immense log of black walnut contributed. It was a question, with our facilities, whether it could be gotten to the mill. But with much ingenuity it was loaded. It stood for some time on Commercial street, the admiration of the people while Mr. Morse and his men were refreshed by a warm dinner served by the ladies.

There was a very general interest in the building, some because of the church home assured, and others because of the building up of the town. Those were strenuous times. At last. after very many delays and disappointments the church was finished. The dedicatory sermon was preached by Rev. Mr. Liggett, of Leavenworth, who came across the country in his own carriage to be present and aid in the services.

It was dedicated in July, 1860, and for twenty years was our church home. To some of us it became the dearest spot on earth. Around it clustered so many memories that it was sad to part with it when its work was done. But Progress is the watchword of the church, and the old has given place to the new.

Fragments of Home Missionary Life.

BY MRS. R. D. PARKER.

My husband was one of the Kansas Andover Band, and came to Kansas in '57. When I came in '58, there was no railroad nearer than Jefferson City, Missouri. From that point, we took a steamer up the Missouri river When we reached the mouth of the Kansas river, we saw high bluffs, which reached nearly to the water's edge, and one big warehouse at their base. That was Westport Landing. We were told that there was destined to be the great city of the West. It needed a prophetic eye indeed, to see Kansas City, as it now is, with its rush of business, and its many beautiful homes.

Our first home was in Leavenworth, where Mr. Parker had gathered and organized the First Congregational church the year before. Rev. Mr. Byrd had preached there earlier, and tried to gather a congregation. But a letter to the New York Tribune had been traced back to him. He had been dragged from his horse by Southern men, stamped upon and beaten, and his eyes nearly gouged out by the thumbs of his persecutors. He escaped from them, and was hidden in the bushes at the edge of town for several days; his family carrying him food at night. He soon after moved to Atchison.

We found the city filling with strangers from every state in the Union, and attempted to hunt out those who would naturally come to the Congregational church. Streets were being graded—no sidewalks were laid except for a few blocks on business streets. With ordinary rubbers, I could not make parish calls, so I provided myself with high rubber boots. With these, no mud was too deep, no street impassible. Our church was the one which represented the "Free State" element, and there were gathered the young men who afterward were prominent in Kansas history. Among these was David J. Brewer, now one of

the judges of the Supreme Court of the United States. Then, as now, an earnest Christian.

The news of finding gold in the Pike's Peak region stirred the people to go still farther west. A company of young men organized to go, each putting in $500. They urged Mr. Parker to join them, offering him the place of chaplain. But having put his hand to a large enterprise in church planting he felt that he could not turn from it. Years after when Mr. Parker was a regent of the Agricultural College, Governor Harvey procured passes for all the regents and their wives to visit Colorado. We found beautiful Denver and its streets named for the young men who had gone out from our congregation in Leavenworth.

During the next summer, a little stone church at Manhattan, away out west, was to be dedicated, the second of our churches in the Territory. Mr. Cordley was invited to preach the sermon. He was our neighbor at Lawrence, forty miles distant. He brought his wife to spend the time with us while he was gone; as the better part of two weeks would be consumed in the journey. He describes the trip very vividly in his book, "Pioneer Days in Kansas."

In the fall of '59, Mr. Parker received a call to the church in Wyandotte, (now Kansas City, Kansas), which Mr. Storrs had organized while pastor of Quindaro. We were there through the drought of '60, when no rain fell for many months, and the name "Starving Kansas" was added to "Bleeding Kansas." Steamboat loads of food and clothing were distributed from our levee. Settlers would come with wagons to be loaded and sometimes wait for days before a boat came. Mr. Parker preached on the levee to as many as three-hundred men at a time thus waiting . One man told us that he had come from Emporia once before, leaving only meal in his home to last till his return. A herd of buffalo had crowded in from the dried-up plains, seeking food. The men turned out in force, and killed enough of them to supply the settlement with meat for a long time.

While at Leavenworth, and at Wyandotte, we were at the gateway to Kansas from the East, and received the new ministers and often their brides. Rev and Mrs. Wm. Hayes Ward were with us a week. At one time we had Rev. Messrs. Morgan, Merrill, Jacobus and Snow, afterward chancellor of university. After the raid came Rev. Edwin Harlow and others.

During the war, we were on the border-line. We often saw at night the light of burning homes, sometimes small towns were burned. No man was safe in a skiff on the river. Some were shot from the Missouri side. A large part of the time we had no soldiers to protect the border. Citizens formed themselves into a militia company, to defend their homes. Mr. Parker took his turn with the others in standing guard every night, often after preaching three times. I confess I felt safer alone with my little girl, when he was on guard duty, for I knew he would not sleep at his post, as some did. A part of a regiment came to Wyandotte to recuperate from an epidemic of measles. A hospital was hastily prepared for them. Mr. Parker visited them, furnished reading, wrote letters home for them, attended funerals of those who died, and wrote to their friends—doing all the work of a chaplain without the name or pay.

Mr. Storrs and Mr. Parker were marked men. They had to pass a slaveholder's house in going from Wyandotte to Quindaro, and never without hearing themselves cursed as Abolitionists. When the slaves were sold and sent South, the story was diligently circulated that they two had hidden them to help them to the North. These two pastors had an out-station at Olathe, twenty miles away, going on alternate Sabbaths, the one at home supplying both churches, a few miles apart, and walking the distance.

During this time, Rev. Louis Bodwell was our loved superintendent. He and his gray ponies seemed a part of us. The only rides some of us took were behind those ponies. A new home missionary baby was pretty sure to have its first outing that way.

Going to General Association, was the event of the year with us. We planned for it weeks before, and thought of it weeks later. I remember the meeting in 1862 which Mr. Cordley so well describes in his book. It was held at Wabaunsee. We made the journey from the Missouri river started on Monday. Mr. and Mrs. Storrs and their first baby, in one buggy. Mr. Bodwell and the gray ponies took Mr. Parker, myself, and my father who was visiting us from Ann Arbor, Michigan. Being caught in a rain, we only reached Pratt's Mission among the Delaware Indians, the first day. We were all cared for by these warm hearted Baptist missionaries. Next day we reached Lawrence, and were lodged at Mr. Cordley's. He and Mrs. Cordley joined

the caravan on Wednesday, and we reached Topeka. Mr. Bodwell, a former pastor there, knew where to find old friends enough to keep us all. The next day, with the Topeka members added to our number we took the long ride miles across the Pottawatomie Reservation with no house in sight all day. We reached the house of Father Lines that night where six of us were entertained during the Association. Those were meetings to be long remembered. The fellowship was something delightful. No friends will ever seem just like those friends. No pleasure trips equal to those. How we enjoyed the noonday lunch on the prairie, or by some stream, and at the home of Mrs. Lines where she and others had worked all night to prepare a beautiful lunch for us all on our return. In our swift transit from town to town now-a-days, we find nothing to take the place of those journeys.

In all the work and plans for the future, the Christian College held a large place. Washburn College was a thing as real to those early workers as though they had thousands to put into it. Although they had not a foot of land, or a dollar to use for it, they worked and planned. Their faith was something sublime. "The substance of things hoped for, the evidence of things not seen."

During the eight years we were in Wyandotte, a good fight was made for temperance, and Free Public schools. and all that goes to make a good community to live in. Often our lives were in danger from the saloon element. One man said our church bell disturbed the Sabbath more than his open saloon. One Saturday night a mob, when well in liquor, started for our house to finish that "temperance parson." The night air cooled their ardor a little, and before they reached the house where they saw a light burning in the study, they began to talk about the Parson being a "good shot" in the militia practice, and that he never shirked his share of guard duty; and they concluded to let him finish his sermon. We knew nothing of the peril till next day after service. Our friends back East urged us to leave such a dangerous field, and not risk our lives; but we had come to help make Kansas, and we stayed.

The rebel flag was floating in Kansas City, Missouri, when Mr. Bodwell and Mr. Parker hired a hall and began preaching there. Mr. Parker's first audience was of twelve people, but it soon made a center to which all loyal Union men could rally. It grew to be the First Congregational

church, out of which came all the other Congregational churches now in Kansas City, Mo. When it was known that an opening had been made in Kansas City, a prominent D. D. in the East wrote asking Mr. Parker what the leading men in Kansas City would give toward his support. He replied, "The leading men in Kansas City would give more for your scalp than for your support."

Our house was the stopping place for all the ministers who came to help on that enterprise, each preaching three or four Sabbaths. Mr. Cordley returned to Lawrence from that work on Wednesday August 19, 1863, and on Friday at daybreak occurred Quantrell's Raid on Lawrence, which I do not need to describe, it has been so well done. When the news reached us, we could not learn whether Mr. Cordley was killed or not. Mr. Parker gathered money and supplies, and started through the forest of fifteen miles up hill and down before he could reach the open prairie. No news had been heard from Quantrell's men, they might be hidden in the woods. After a perilous ride he found Mr. and Mrs. Cordley and Mr. Bodwell at Deacon Savage's and greeted them as having narrowly escaped death. He was gone from home three days. Many of us slept with our clothes on, for fear of an attack. We had already taken all small articles of value and buried them in the gardens.

During the next month we learned of the plans of Quantrell to "do to Wyandotte as he had done to Lawrence." Mr. Parker and a German minister were appointed a committee to report it to General Ewing, then in charge at Kansas City. They walked over through the woods of the river bottom, where many a time men had been found, in the morning, hanging to trees, having been seized and hung in the night. The Union depot, with its many car tracks, and rush of people and the city streets now occupies the space. They made their report to the general, who sent a squad of men. They found rafts hidden in the mouth of a creek just as had been described, and chopped them to pieces to float down the river. This was one of our many narrow escapes.

In October, 1864, came the terrible Price Raid which sent terror to the hearts of all Kansans. Our militia company had been drilling, minus their coats, when a sudden change in the weather caused them to "break rank' 'and seek shelter. Mr. Parker came home with a hard chill, and

a long illness followed. The other pastors marched with their men to the defense of the border. They slept on the ground with them, and fared in all things as they did. Some of them came during the day and helped me care for my sick husband. Not an able bodied man was left in our church. During the battle-Sabbath we saw the smoke rolling up from the field only a few miles away. We heard the roar of cannon and the rattle of musketry all day. The wounded were brought to the Kansas side. Their camp fires were between us and our church. Twenty-four Topeka men killed, were taken to our cemetery and buried in one grave, but afterward removed by their friends. It was many weeks before Mr. Parker was able to go into the pulpit again.

Ater eight years of intense excitement on the border, we moved to Manhattan. There we found some old friends, among them Dr. Amory Hunting, the Apostle of Temperance in Kansas, who in Mass. saved John B. Gough from the gutter, and did more than any other man to make Kansas a Temperance state; Prof. J. E. Platt, who was a true yoke-fellow in all the Lord's work, and later state superintendent of Sunday school work, and many others, tried and true friends.

At one time while Mr. Storrs was superintendent, a company of ministers and delegates went with him to the northwest part of the state to help in forming churches in Osborne and Cawker City.

We traveled in covered wagons, in which we also slept, and cooked our food by campfires. On Wednesday evening we gathered on the prairie, under the stars and held our usual mid-week prayermeeting, and afterward learned that we had a greater number than there were at any of the home prayer meetings.

As a result of the work of one minister, R. B. Foster, who was ordained on that trip, a large group of churches soon grew up in that region. The church at Osborne was formed of eleven different denominations.

We suffered several times from depredations of the grasshoppers, one of the gifts from Colorado to Kansas. The worst one was in August, 1874, when to the intense heat was added this scourge, eating every green thing, leaving the trees as bare as in winter. Farmers were compeled to sell their stock for very little, because there was nothing to feed, and many were reduced to poverty from comparative comfort. The pastor suffered with his people.

They voted to ask aid again from the Home Missionary Society, but he said, "no."

In that parish were many families living on farms several miles out in different directions, all looking to the church as a center. Soon out-stations were established with preaching in five school houses. At each place a Sunday school was sustained by some of our members. At one time Mr. Parker had five small libraries sent out from the Sunday School Publishing Society for the use of these schools. In this out-station work he was greatly assisted by Prof. Platt ,and he selected several bright young men to go out two-by-two, holding the meetings on the Sabbaths when neither he nor Prof. Platt could go. Of these young men, at least four are now preaching, and date their preparatory work as begun in those talks in the school houses.

The field, twenty miles across, seemed to demand an organ of communication between its various branches. To meet this need, Mr. Parker began printing a local church paper, our own children setting the type. He called it "The Telephone," just to send mesages from the central church. There were not as many telephones then as now. Other churches were trying the same thing but very soon, some of them asked Mr. Parker to let them come in and be absorbed in the one he had started. Dr. Cordley compared it to "Aaron's rod swallowing all the other rods." Thus the little pastoral messenger became a messenger for others and finally a State paper. The paper was kept up for nearly fifteen years, until the burden of it became too great for Mr. Parker's failing health, and he was obliged to let it pass into other hands; it soon lost its interest for the general public and the churches.

In 1881 after a pastorate of fourteen years in Manhattan he resigned on account of ill health. The support of the family and the education of four children fell upon me. Our eldest daughter graduated from Washburn and is now the wife of a Home Missionary in Idaho. But I must not take your time to recount events which come crowding to my mind. I must somewhere stop this fragmentary talk. We who were here in the early days have seen such great growth as we never dared dream of, even when filled, as we were, with enthusiasm for the work.

We welcome the younger workers who will take it up and carry it on to still larger success for the Master's Kingdom on Earth.

BY MRS. SYLVESTER D. STORRS.

More than forty years ago I came to Quindaro in this state, the wife of a Home Missionary. We lived in the upper story of a house, unfurnished below, and the Kansas zephyrs rocked the chairs as well as the house. There was plenty of ice on our floors in the winter, but none in the summer to cool the water, which was brought in a barrel from the Missouri river. These and other annoyances were common to all early settlers and we thought little of them,

Before the war, fleeing fugitives from slavery often passed our way. They always found sympathy when they reached our side of the river. One bright fellow learning of the help he could have, went back to Missouri and, declaring that Abolitionists were not what he had expected, allayed all suspicion and succeeded in bringing away his wife and children. The family reached Iowa in safety. The conductor of the underground road that day was one of us. Many such exciting incidents gave interest to the passing days, and during the war we knew rest and sleep only as we trusted Him who never sleeps.

There was a neat little church on the hill, built largely by the efforts of Mr. S. N. Simpson. Everybody was ready to do something for its support and it was generally well filled. "Of course, it would build up the town." But worldliness, culminating in indifference to spiritual life was the common atmosphere, as is usual in new communities.

When we went to the State Associations in early days there were no public conveyances of any kind. We were able to borrow a horse and buggy of a neighbor. We picnicked on the prairie at noon with others bound on the same errand and enjoyed it though the hot sun shone and the winds blew

After the association "the Band" (the Andover Band) met several times at our Quindaro home. My memory dwells lovingly on those gatherings, where our dear broth-

ers, Bodwell and Cordley, led in songs. We prayed for the "coming of the kingdom." We sang as if it had already come. There we gathered spiritual strength. I recall no talk of trials or sacrifices when we met. The key note was always joy that we were permitted to lay foundations for Christ and His church.

Later my husband urged by his brethren went out from our happy home to the care of all the mission churches, leaving me the responsibility, anxieties and loneliness his absence necessarily involved,—the only sacrifice I made for our homeland. All other service has been joyfully rendered. More than a hundred churches called Mr. Storrs "father," and he loved them as children . When he came home there were always stories of need which made our hearts ache, if we heard from New York and "no money in the treasury. No new work."

It was then that the Women's Home Missionary Union was born. I noticed that when I saw a collection for Home Missions taken, that very few women gave and I thought, "If these women gave a dollar each, how it would help. If they gave only a quarter it would double the amount." I was one of the half dozen who organized the branch of the W. B. M. I. I felt that "we must do for Home Missions what they are doing for foreign."

In June of '81 the American Home Missionary Society held its annual meeting in Chicago. A meeting was called to organize a W. H. M. S. by the secretaries. There were representatives from various states. An attempt was made to organize. Chicago ladies defeated it. But God had laid this cause on other women's hearts and in September, Mrs. Leroy Warren, of Michigan, sent me a constitution of a state home missionary society. In October of the same year, when the General Asociation met in the First church of Topeka, our organization was completed. Now one third of the money contributed for Home Missions in the State comes from its treasury.

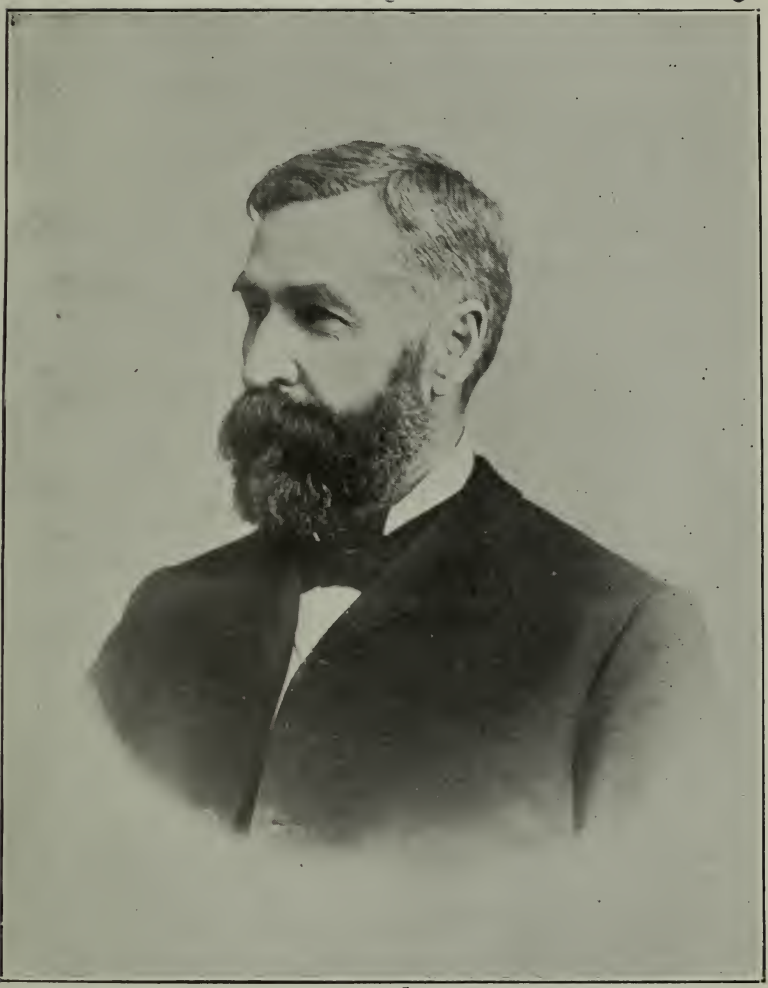
Purchase of Campus of Washburn College.

BY HARVEY D. RICE.

"In 1858, gold was discovered near Pike's Peak, which was then in western Kansas. The following spring a number left for the gold field. George Davis wanted to go and he came to Mr. Ritchie and offered to sell for cash in hand his land. Mr. Ritchie came immediately to me, and said the land we must secure, now there was an opportunity; said he had no ready money, and did not know where he could get the amount needed, and would be willing to put up his own one hundred and sixty acres where he lived if the money could be hired. I was like Ritchie, without ready money. I told Mr. Ritchie, that if he could get enough money to pay my expenses east, I would put my time against the money for expenses and go and hire the money. He agreed to this and executed the power of attorney for me to hire for him two thousand dollars and to mortgage his home of one hundred and sixty acres to secure the payment of it. I left Topeka in April on a snowy day in the Leavenworth stage. On arriving in New York City I went to Brooklyn in search of H. W. Beecher. Meeting in Brooklyn several men on the street, I inquired where H. W. Beecher's house was. They had never heard of such a man. Passing a group of children at play in the street, I asked them if they could tell me. They replied with animation, "Yes, we'll show you." Upon arriving at his house, I learned that he was absent from the city. I then went to Hartford, Conn., (to which place I came in 1856 from Charlemont, Mass., my native place), where I had lived for ten years, previous to coming to Kansas, and made known to my friends the object of my visit. After about two weeks' effort I had the promise of one thousand dollars only. Being somewhat discouraged, Mr. Joseph Davenport suggested that I go with him and make

Mrs. John Hooker a visit. Mrs. Hooker was a sister of Henry Ward Beecher. We therefore called one pleasant afternoon in May and found at Mrs. Hooker's, Miss Catherine Beecher, Mrs. Stowe of Uncle Tom's Cabin fame, Mrs. Frances Gillett, and other ladies, gathered at Mrs Hooker's for an afternoon visit. When they learned of my business they became greatly interested in the enterprise. Immediately after that visit I received a line from John Hooker asking me to call at his office. When I did so he wished to know about this move for a college in Kansas. I gave him the minutes of the Association proposing to locate a Christian college in Kansas, and further explained the inducements offered for its location in Topeka. After consulting with Hon. Francis Gillett his partner in business, they concluded to furnish the other one thousand dollars and made me the agent of Gillett & Hooker, Jos. Davenport and John Whitman, to take their money to Kansas and loan to John Ritchie under written instructions which I still have. The draft for two thousand dollars I brought to Topeka, where I arrived on the 10th of June. I think it was the influence that those women had with their husbands, that prompted them to make the loan. I let Col. Ritchie have the money to pay for the Davis claim so that we could be ready the next year to again bid for the location at Topeka, and have the site ready to deed. Col. Ritchie executed the mortgage and note in conformity with instructions I had received from Mr. Hooker. So Col. Ritchie took the two thousand dollar Hartford draft. Here he met with trouble. There was not enough money in Topeka to cash that draft, and it had to go to Leavenworth to be cashed. It took sixteen hundred dollars to pay Davis for the land. The spring of 1860, the Association met at Topeka. The college question again came up. Lawrence not having complied with its pledge, it was open for propositions. Topeka offered one hundred and sixty acres together with a building for the school, which was accepted by the association, thus securing for Topeka the location. The college was known as the Topeka Institute. The spring of 1861 found Kansas a State, with the legislature in session at Topeka. The Association called for a deed to the land. Col. Ritchie having gone into the army sent to me a power of attorney to execute with his wife a deed to the land. Mrs. Ritchie and myself executed the first deed to the college site where Washburn now stands. On account of the war

nothing more was done until 1865. Among the persons subscribing to Lincoln College was Mr. John Ritchie, who made a subscription of $3,000, and in payment of which he turned in the college site at $2,400, two lots, corner Tenth and Jackson streets, $200 and cash $400 canceling the subscription. Mr. Ritchie told me in 1860, that previous to coming to Kansas he visited President Blanchard of Knox College, who showed him over their buildings and grounds, and was greatly impressed with the work for good done by that college. He had previously made up his mind to go to Kansas and help in such a work here. He said that President Blanchard gave him $200 as a donation to help start a college in Kansas."



REV. PETER McVICAR, D. D.
1829-1904.

Officers of General Association.

Names of laymen are in *italics*.

Date.	Place.	Moderator.	Registrar.	Treasurer.
1855—Aug.	Lawrence?.....	?	?	?
1857—Apr. 25	Topeka.....	C. E. Blood....	J. U. Parsons...	Paul Shepherd.
1857—Oct. 3	Manhattan.....	H. Jones.....	.....	.....
1858—Oct. 8	Manhattan.....	S. Y. Lum.....	L. Bodwell ...	J. Ritchey.
1859—May 26	Lawrence.....	Lewis Bodwell.	R. Cordley	R. Cordley.
1860—May 24	Topeka.....	S. D. Storrs ...	L. Bodwell.....	R. Cordley.
1861—May 28	Leavenworth.....	J. W. Fox.....	R. Cordley.....	R. D. Parker.
1862—May 22	Wabaunsee	R. Cordley ...	R. Cordley.....	S. D. Storrs.
1863—May 21	Burlingame	J. D. Liggett ..	R. Cordley.....	R. D. Parker.
1864—May 19	Grasshopper Falls	R. D. Parker...	L. Bodwell ...	R. Cordley.
1865—May 18	Topeka.....	G. C. Morse...	L. Bodwell ...	P. McVicar.
1866—May 17	Wyandotte.....	*M. S. Adams*..	J. Charlton	L. H. Platt.
1867—May 8	Atchison	J. H. Payne..	L. Bodwell.....	L. Bodwell.
1868—May 20	Manhattan.	*T. D. Thacher*..	L. Bodwell.....	L. Bodwell.
1869—May 12	Lawrence.....	*M. S. Adams* ..	L. Bodwell.....	G. A. Beckwith.
1870—May 11	Leavenworth.....	E. A. Harlow..	G. A. Beckwith.	G. A. Beckwith.
1871—May 10	Emporia.....	*M. S. Adams* ..	G. A. Beckwith.	G. A. Beckwith.
1872—May 8	Fort Scott	P. McVicar	G. A. Beckwith.	*H. W. Chester.*
1873—June 11	Lawrence.....	L. B. Wilson...	R Cordley.....	*H. W. Chester.*
1874—June 10	Topeka.....	*D. C. Haskell*..	R. Cordley	*H. W. Chester.*
1875—June 9	Leavenworth.....	*D. J. Brewer*..	R. Cordley	*H. W. Chester.*
1876—June 7	Atchison.....	L. Blakesley ...	A.M. Richardson	*H. W. Chester.*
1877—Juue 6	Manhattan.	*C. B. Lines*....	A.M. Richardson	*Wm. Crosby.*
1878—June 5	Lawrence.....	J. G. Dougherty	A.M.Richardson.	*Wm. Crosby.*
1879—June 11	Ottawa	R. Cordley.....	J. G. Dougherty	J. Charlton.
1880—June 9	Sterling	T. D. Phillips..	J. G. Dougherty	G. M. Stearns.
1881—Oct. 26	Topeka.....	R. M. Tunnell.	J. G. Dougherty.	G. M. Stearns.
1882—Nov. 8	Emporia.....	F. T. Ingalls...	J. G. Dougherty.	G. M. Stearns.
1883—Oct. 31	Leavenworth.....	*J. G. Haskell* ..	J. G. Dougherty.	G. M. Stearns.
1884—Oct. 29	Lawrence.....	L. Blakesley...	Joel Harper ...	J.G.Dougherty.
1885—Oct. 22	Parsons	A. C. Hogbin..	Joel Harper	J.G.Dougherty.
1886—Oct. 21	Topeka.....	R. B. Guild....	Joel Harper	J.G.Dougherty.
1887—Oct. 20	Wichita	F. T. Ingalls ..	Joel Harper	J.G.Dougherty.
1888—Oct. 18	Kansas City.....	R. M. Tunnell .	Joel Harper	J.G.Dougherty.
1889—Oct. 24	Manhattan.....	J. G. Dougherty	G. H. Perry....	J.G.Dougherty.
1890—Oct. 16	Hiawatha.....	B. D. Conkltng	G. H. Perry....	W.J.Gray.
1891—May 7	McPherson.....	Pearse Pinch...	G. H. Perry....	W.J.Gray.
1892—May 3	Salina.....	E. Skinner	G. H. Perry....	J.G.Dougherty.
1893—May 4	Great Bend.....	D. D. DeLong.	G. H. Perry....	J.G.Dougherty.
1894—May 3	Emporia....	L. Blakesley ...	G. H. Perry....	J.G.Dougherty.
1895—May 2	Topeka.....	*E. R. Moses.*	W. C. Wheeler.	J.G.Dougherty.
1896—May 7	Lawrence.....	T. M. Boss ...	W. C. Wheeler .	J.G.Dougherty.
1897—May 6	Ottawa	J. B. Richardson	W. C. Wheeler.	J.G.Dougherty.
1898—May 5	Eureka.	L. C. Schnacke.	W. C. Wheeler.	A.C.Hogbin.
1899—May 11	Topeka	C. M. Sheldon.	W. C. Wheeler.	A.C.Hogbin.
1900—May 3	Seneca	A. C. Hogbin..	W. C. Wheeler.	A.C.Hogbin.
1901—May 2	Wichita	F. W. Ellis	W. C. Wheeler.	G.T.Nichols.
1902—May 8	Manhattan.....	Frank Fox.....	W. C. Wheeler.	G.T.Nichols.
1903—May 7	Salina...	Frank G. Ward	W. C. Wheeler.	G.T.Nichols.
1904—June 14	Lawrence.....	*E. Tucker*.....	W. C. Wheeler.	F.G.Ward.

Ministers Who Have Served Our Churches.

The following list of ministers who have served our Congregational churches within the first fifty years of our life is meant to include all ministers who so served, whether of our own or other denomination, and also licentiates. The place named and the year is that found in the record followed. Corrections, with the authority for them, are invited by the compiler, James G. Dougherty.

(i) means installed.
* means died in Kansas.
(l) means Licentiate.

Ackerman, Arthur W		1891
*Adair, Samuel L	Osawatomie	1856
Adams, Chas. J	White Cloud	1876
Adams, F. W	Olathe	1873
Adkins, J. B	Ottawa	1895
Allen, Frank H	Atchison	1891
Allenbaugh, J.W	Piedmont	1886
Alvord, Nelson,	Belmont	1864
Anderson, Harold E	Strong	1898
Anderson, P. S. W. (l)		1880
Andrews, A. C	Geneva	1861
Annis, Aaron H	Russell	1873
Arbogast, W. H	Westmoreland	1899
Archer, J. W. (M. E.)	Nickerson	1904
*Armsby, Lauren,	Mound City	1891
Armstrong, Fred. A	Oswego	1872
*Ashley, J. Mills	Sedgwick	1873
Ashley, Walter H	Lawrence	1878
Austin, Alvin C. L	Maize	1893
Avery, Holly H	Almena	1886
Ayers, Alfred W	Onaga	1903
Ayars, Thos. H	McPherson	1891
Ayers, Milan C	Capioma	1872

Bacon, Aaron S.....Plevna.....1903
Bacon, J. F.....Nickerson.....1882
Bair, W. B.....Longton 1892
Baines-Griffiths, David,..Smith Center.....1893
Baker, B. F..... Udall.....1883
Baker, R. M..... Iowa Union..... 1889
Baker, Seymour A.....Kansas City..... ...1900
Baker, Zebina..... Osawatomie..... 1863
*Baldwin, John. .....Leavenworth..... 1879
Ball, Wayland D.....McPherson..... 1884
Banfield, John A.....Leavenworth..... 1868
Barber, Elihu.....Ellsworth 1871
Barnard, Isaac D... ..Altoona.....1895
Barrows, Wm. M..... Arvonia.... 1870
Bartholomew, N. Otis..Linwood.....1898
Bartlett, Leavitt,.....Kansas City..... 1868
Barton, S. G (l).....1880
Barton, W. S..... .Sternerton..... 1884
Becker, G. L.....Powhattan..... 1860
(i) Beckwith, G. A.... Junction C'y..... 1864
Bell, Edson M.....Axtell 1887
Bell, John D..... ...Emporia..... 1870
Bent, George, ...Seneca..... 1873
Bente, Christopher H..Seneca.....1896
Bishop, A. W.....Wellsville..... 1883
Bishop, J. W., (l)..... Atwood.....1904
Billig, Clinton A.....Fort Scott.....1904
Bissell, Frank A.....Ottawa..... 1888
Bixby, Alanson.....Oswego..... 1876
Bixby, Wm. S..... Netawaka.....1894
Blair, L. R. (l).....(N. W.).....1882
Blake, Geo. O .....Phillipsburgh 1875
Blake, Wesley R.....Phillipsburgh.....1877
Blakesley, Linus.....Topeka.....1870
Blanchard, Addison....Topeka.....1884
Bland, N. A., (l).....Lecompton.....1888
Blenkarn, O. E. A....Wabaunsee 1900
Blenkarn, Wm. T.....Wabaunsee.....1877
Blood, Charles E .....Manhattan 1856
Bodwell, F. A..... Sutphen's Mills.....1889
(i)Bodwell, Jos. C.....Leavenworth 1877
Bodwell, Lewis,.....Topeka.....1856
Boggess, Joseph H....Sterling 1889
Boggess, Elliott B. ...Oberlin 1894
Bolton, R. Alex.....Junction City..... 1900
Bonnett, L. M.....Smith Center 1880

Booth, Isaac	Downs	1884
Boss, Roger C.	Brookville	1898
*Boss, Thos. M.	Leavenworth	1888
Bosworth, Thos. K. (l).	Longton	1903
Bosworth, W. A.	Independence	1881
Bowker, S. D.	Topeka	1867
Boyd, T. M.	Spring Hill	1886
Bradford, Park A.	Oswego	1891
Bradley, Albert I.	Chase	1885
Bradley, Geo. S.	McPherson	1880
Bradstreet, E. A.	Deerton	1886
Brainerd, Frank G.	Ottawa	1902
Branch, J. A.	Oswego	1883
Breck, Aaron	Topeka	1896
Brehm, Wm. E.	Kinsley	1891
Broad, L. Payson	Paola	1877
Brock, Lydia S.	Clay Center	1899
Brower, A. A. L.	Wichita	1896
Brown, Henry C.	Kansas City	1900
Brown, J. Newton.	Paola	1894
Brown, Mrs. Ella W.	Holton	1903
Brown, Geo. (Bap.)	Chapman	1904
Brown, Robert.	Leavenworth	1866
Brown, Thos. L.	Eureka	1884
Brown, W. M.	Blue Rapids	1886
Brownlee, James.	Brownville	1857
Brundidge, Hiram A.	Altoona	1871
Brunker, James	Ninescah	1877
Brunker, T. A.	Little River	1903
Buck, Benj. F.	Wichita	1898
Buck, Geo. J.	Lenora	1889
Buck, Geo. J. Mrs. (l).	Lenora	1892
Burgess, Charles.	Wichita	1891
Burhans, Paul C.	Sedgwick	1896
Burhans, F. D.	Salina	1898
Burnell Arthur T.	Eureka	1889
Burr, Albert	Russell	1874
Burt, Henry F. (l).	Topeka	1898
Burtner, Dan E.	Clay Center	1890
Bush, Allen S.	Wakeeney	1880
Busser, Samuel E.	Kinsley	1883
Bussey, Rob't D. Jr.	Pittsburg	1904
Butterfield, H. Q.	Topeka	1867
Byers, Wm. L.	Topeka North	1892
*Byrd, J. H.	Leavenworth	1855

Callan, Michael.. .....Maple Hill.....1880
Camp, Wm. L.....Smith Center 1879
Campbell, F. H.....Buffalo Park.....1904
Campbell, James.....Russell.....1878
Campbell, J. P..... ..Fairview.....1903
Campbell, W. A .....McPherson.....1896
Canfield, Thos. H.....Oswego..... 1868
Carper, Andrew.....Lawrence 1874
Carper, Cornelius.....Walnut.....1870
Carruth, J. H.....Baldwin City.....1863
Carson, J. Wm.....Great Bend.....1891
Case, Harlan P. .....Olathe.....1878
Cathey, James, (l).....Deerton.....1883
Catlin, Wm. E. (l).....Garfield..... 1876
Cecil, T. H.(l).....White Cloud.....1883
Chafer, Thomas.....Paola..... 1871
Chapin, O. H. (l).....(C)..... 1881
(i) Chapman, H. W....Ray.....1880
Chapman, Wm. J.....Wakefield.....1895
Cheeseman, John M....Osawkie 1870
Chew, James .....Ottawa ... .1871
Childs, L. S.. (l).....Geneva 1883
Childs, Truman D.....Anthony 1880
Christopher —? .....Wabaunsee.....1874
*Claflin, Geo. P.....McPherson.....1877
Clancy, Wm. P. .....Fort Scott.....1883
Clark, Chester M.....Kansas City.....1902
Clark, J. B. (l).....(N. W.).....1883
Clark, S. L.....Hill City..... 1888
Clemmer, Ephraim B...Downs. 1888
*Cleveland, Edward....Burlington 1876
Coburn, Wallace J.....Paola.. 1903
Coburn, Wm.....Centralia.....1883
Cochran, A. B.....Centralia.....1881
Colburn, Cha's S.....Kansas City... 1904
Cole, Henry M..... Wyandotte 1886
Cole, R. H.....Nickerson.....1884
Cole, Thos. W .....Sterling.....1896
Collins, Elbert J..... Haven, ...1887
Comstock, David M....Hiawatha 1870
Cone, James W.....Almena..... 1893
Conkling, Benj. D.....Olathe 1884
Connolly, Chas. P.... Hiawatha 1899
Connett, A.....Louisville 1868
Conry, H. W..... Jamestown 1880

Cooper, James .....Almena.....1880
Copeland, Jonathan....Kanwaka 1856
*Cordley, Richard.....Lawrence.....1857
Couch, Cha's H.....Arkansas City..... 1901
Couchman, T. B.....Parsons.....1901
Courter, J. E.....Ford City.....1886
Covey, John H.....Pittsburg 1879
Craig, J. E ..... Wakefield.....1901
Crawford, J. C.....Nickerson.....1888
Creesey, Geo. C. (l)....Topeka... 1881
Crosby, Benj. S.....Wellsville.....1876
(i) Crosswell, Micah S..Emporia..... 1868
Crouch, Wm. S .....Wakefield 1875
Currens, Chas. H.....Oswego, ...1892
Cushman, Chs. E..... White Cloud 1894

Davis, Wm. ....Plevna. 1895
Davies, Henry .....Bala 1871
Davies, James.... ....Spring Hill 1883
Davies, Thos. V.....Altoona 1886
Dean, Martin G.....Lakin 1879
Deering, J. K.....Cottonwood Falls 1868
De Hart, Andrew J....N. Topeka... 1880
De La Vergne, A. L...Pleasant V..... .1876
DeLong, D. D.....Arkansas City.....1888
Dibble, Wm. L..... McPherson..... 1899
*Dilley, Sam'l..... Reno Center.....1874
Dimond, R. E. (l) ....Park 1801
*Dixon, J. J. A. T....Bunker Hill..... 1874
(i) Dougherty, J. G....Wyandotte 1872
Douglass, Roscoe.....Alton... 1801
Dow, James W.....Gaylord..... 1886
Downs, Allison O..... Hutchinson 1904
Doyle, Amos A.....Voltaire 1887
Drake, Ellis R.....Eureka 1887
Dunham, Dwight.....Hamlin.....1881
Dunlap, Sam'l P.....Topeka.... 1877
Dunsmore, Chs. H....Anthony.....1892
Dyckman, S. H.....Neosho Falls.....1878

Eckles, John G.....Allegan,.....1880
Eckman, J. K.....Osborne 1873
Eddie, James B .....Ellis 1888
Edwards, Isaac F.....Neosho Falls.....1891
*Eggleston, W. R..... Frankfort.....1876

Elam, Abner.... .....Junction City.....1883
Eldred, John W.....Sedgwick 1903
Elledge, W. M.....Overbrook 1896
Ellex, Daniel.....Lawrence 1863
Elliott, Chas. K.....Axtell 1890
Ellis, Calvin .. ..Prairie View.....1881
Ellis, Fred W. .....Topeka 1898
Ellwood, Wm..... ...Anthony 1893
Embleton, J. S.....Appanoose..... 1881
Embree, Jehu H ..... Downs. 1891
Emmerson, Nicholas...Exeter.....1878
Esler, Wm. P.....St. Marys..... 1871
Essig, F. W.....Traer.....1804
Etherton, Guy E.....Argentine..... ...1899
Evans, David A.....Emporia.....1884
Evans, E. C... .....Student.....1877
Evans, Geo. C.....Wellsville..... 1896
Everett, John E.....Kiowa.....1895
Evert, Henry S .....Lenora..... 1894

Fahlgren, Chas. A....Gayiord..... 1901
Fairchild, Geo. T. . .Manhattan..... 1882
Farmin, Uriel.....Shiloh 1877
Faubion, N. G. (U.B.).. Dunlap, ...1904
*Feemster, P. S..... .Crooked Creek.....1879
*Feemster, R. M. D..Washara 1880
Feemster, Wm. J.....Washara.....1883
Fenn, Chas. H.....Leavenworth 1896
Finney, R. L. (M.E).... Fairmount..... 1902
Fisher, Elmer K.....Plevna..... 1904
Fisher, Wm. B.....Louisville 1880
Fisk, C. L .....Sabetha 1902
Fisk, Daniel M.....Topeka.....1899
Fisk, Wilber.....Phillipsburg.....1876
Fitch, Wells H.....Atchison.....1899
Flint, Elbert E.....Kiowa.....1892
Forbes, Chas. A.....Leona.....1891
Ford, Eugene.....Highland..... 1901
Fouter, Benj. F.....Topeka..... 1888
(i) Foster, Festus.....Sedgwick..... 1884
Foster, John.....Lakin..... 1874
Foster, R. B.....Osborne..... 1872
Fowler, W. H.....Ellis..... 1884
Fox, Frank.....Kansas City.....1899
*Fox, Jared W.....Ridgeway..... 1860

Francis, Matthew.....Mt. Hope.....1899
Franklin, T. D. (Bap.).Netawaka.....1903
Fredenhagen, E. A... Topeka.....1902
Freeborn, J. G.....Cottonwood Falls.....1873
Frey, Isaac W... .... Sterling.....1877
Frister, Solomon.....Lawrence 1879
Frister, Wm. (l)..... Lawrence 1879
Fuller, Josiah G.....Eureka..... 1860
Fuller, J. B. (U. B.).. Plevna.....1892
Fuller, Wm. A. .....Little River.. 1884
Furness. Robert.....White City.... 1873

Gardner, F. W.....Downs..... 1901
Gaskell, John T.....Sterling 1879
Geach, J. C..... Fort Scott.....1892
George, N. R.....Hill City..... 1879
Geer, Herman..... Wabaunsee.....1879
Gerald, E. M.....Kirwin 1877
Gibson, Geo. T..... Almena.....1890
Gilchrist, Howard H...Deerton 1884
Gouchenaur, D.....Ellis..... 1875
Goudy, Arthur L .....Lawrence.....1892
Gould, J. Sidney.....Wichita.....1894
Gourley, T. H.... ...Lenora..... 1896
Graham, H. F.....Ellis..... 1901
Grant, Benj. F.....Louisville..... ..1884
Graves, C. F ..... Argentine.....1883
Gray, Thos.....Goodland..... 1897
Gray, Wm. J..... Fort Scott..... 1888
Greeley, Clarence D...Goodland 1882
Greenlees, Chs. A.....Nickerson..... ...1886
(i) Grey, Calvin.....Geneva.....1868
Grey, Fred.....Wichita.....1893
Gridley, Albert L.....Parsons.....1902
Griffin, Perley M.....Parsons.....1872
Griffith, W. Robinson..Emporia.....1899
Griffiths, Thos.....Wellsville 1892
Guild, Chs. L.....Wabaunsee.....1864
*Guild, Rufus B.....Seneca 1878
Guyton, J. F..... Louisville.....1870

Haines, S. S.....Capioma.....1879
Haire, Wm. C.....Valley Falls 1891
Halbert, Chas. T.....Westmoreland..... 1897
Halbert, Leroy A.....Kansas City..... ...1897

Hale, Albert F.... ....Eureka... 1873
Hall, Sam'l A.....Parker 1871
Halliday, Joseph C.... Anthony.... .. .. .1885
Hammond, Geo. M... Junction City..... 1881
Harding, Wm. F .....Arkansas City 1904
Hardy, James W..... Wellsville.... 1895
Haresnape, Wm.....Gaylord..... 1889
(i) Harlow, Edwin A....Wyandotte.....1864
Harlow, Lincoln.....Olathe.....1865
Harlow, Reuben W....Paola 1884
(i) Harper, Joel..... Burlington..... 1881
Harper, Richard H....Bird City..... 1891
Harrington, M. O.....Mound City.....1884
Harris, W. R..... Lowell..... 1896
Hart, J. M. (l) ..... Mound City 1875
Hartlet, Chas.....Parsons..... 1881
Harwood, Thos. W.... Fairview.....1900
*Haskins, B. F..... Empire..... ...1877
Hastings, Benj. F..... Delmore..... 1878
Hathaway, Daniel E...Hays City.....1877
Haven, Theo. W.....Burlington..... ...1885
Hawkins, Lucius..... Leavenworth..... 1888
Hayes, Frances L..... Topeka... 1902
Hays, R. R. (l) .....Osborne..... 1878
Haward, John T.....Scatter Creek.....1874
Haward, Wm. T... .. Independence..... 1877
Helming, Oscar C..... Atchison..... ...1896
Hemenway, Frank.... Newton.....1893
*Hemenway, W. F.... Eureka..... 1891
Henderson, Arthur S.. Wellington.....1894
Henderson, John H....Anthony.....1895
Henry, J. A..... Wichita... 1892
Henry, Theo. P.....Diamond Springs.....1886
Herr, Horace D.....Chapman 1884
Hibbard, David S... . Capioma.....1885
Hiles, Joseph B.....Radical City..... 1875
Hill, Eben L.....Kansas City..... ...1877
Hills, Wm. S..... Garfield..... 1899
Hitchcock, Geo. B.....Lowell..... 1869
Hoddle, Henry.....Louisville.....1873
Hogbin, A. C.....Sabetha 1880
Holbrook, Ira A..... Udall.....1898
Hollies, Edward W.....1891
*Holyoke, Geo. T.....Axtell..... ...1883
Hooker, A. M.... ...Grasshopper Falls.....1860

Hopkins, Harold A... Paola.....1900
Howard, E. Lee..... Burlington.....1896
Howard, Hiram L ....Fairview. 1879
Howell, James..... Bala..... 1885
Houghawour, F. S.... Junction City.....1883
Houston, Warren H... Plevna..... 1901
Hoyt, Chs. E..... Oneida..... 1886
Hoyt, Gilman A.....Hiawatha.....1868
Hubbell, H. L.....Leavenworth..... 1876
Hughes, Jesse (l) .....Lawrence..... 1874
Hull, Ellsworth L..... Ford City.....1891
Hull, Geo. H.:.....Severy..... ... 1895
Hull, Lyman..... Hutchinson..... 1880
Humphrey, Thos. A...Cawker City..... 1885
Hunt, Myron W..... Centralia..... ...1878
Hurd, Alva A. ..... Muscotah..... 1872
Husband, Chas. H.....Dunlap.....1898
Hyde, — .....Wabaunsee.....1856
Hyde, Forrest E..... Garnett.....1904
Hyde, Frank B..... Partridge..... .. 1887

(i,i) Ingalls, F. T.....Olathe..... 1870
*Ingersoll, Elihu P.... Wilmington..... 1860
Ingham, J. E ..... Topeka..... 1902
Irwin, C. S.....Centralia..... 1875
Ives, J. B..... Augusta..... 1875
Izard, John..... ...Cleburne.....1896

Jackson, Andrew E... Lawrence..... ...1889
Jackson, A. T. (l) ....Neodesha..... 1874
Jackson, Frank D..... Wabaunsee.....1900
Jackson, Geo. A.....Leavenworth 1871
Jacobus, Isaac..... Junction City.....1865
James, Howell .....Bala.....1885
James, John M... ....Reading.....1886
Jenkins, Josiah H..... Leavenworth 1885
Johnson, Alfred P..... Paola.....1867
(i) Johnson, Cyrus.....Springside..... 1878
Johnson, J. Wesley.... Argentine..... 1882
Johnson, S. E.....Junction City..... ..1871
Johnson, S. M.....Winfield..... 1872
Johnson, A. L..... Quindaro 1871
Jolly, Josephine (l) ....Great Bend..... 1903
*Jones, Amos.....Wyandotte.....1884
Jones, Burton H..... Smith Center.....1902

Jones, David T.. .. .. ..Osage City 1887
Jones, Fred V.. .. ..Arvonia 1884
*Jones, Harvey.. .. ..Almena 1888
Jones, Henry M.. .. ...Wabaunsee ... .1855
Jones, C. D .. ..Bavaria.. 1873
Jones, Ivan M.. .. .. ..Bala 1878
Jones, James V .. ..Osage City 1873
Jones, Thos.. .. ..Emporia 1871
Jones, Thos. G.. .. ....Madison 1883
Jones, T. Gryffoyd.. .. ..Bala 1894
Jones, T. J.. ....Waverly 1882
Jones, Thos. W. ....Topeka 1871
Jordan, Alvin B .. ..Paola 1873

(1)Karnes, C. C .. ..Lenora ... .1904
Kellogl, Chas. C.. .. ....Cawker City 1883
Kerr, Robert.. .. ..Wakefield 1882
Kettering, Geo. .. ..Alma 1896
Killip, Robert.. .. .. Valley Falls 1882
(i)Kincaid, Wm.. .. .. ..Leavenworth .. .. .1870
(i)King, Howard A. L. ..Fort Scott 1885
Kinney, ,T C.. .. ..Wellsville 1872
Kirkpatrick, J. E.....Topeka 1895
Kloss, Chas. L. .. ..Axtell ... .1885
Kloss, Daniel .. ..Highland 1877
Knight, Richard .. .. ..Hampden 1856
Knight, Whitman H. ....Goshen 1881
Krohn, Philip .. ..Atchison 1889
(1) Kuhl, Edward I. .. ..Fredonia .. .. .. .1903
Kuns, Geo. D. .. ..Lawrence 1954

Lacey, Albert.. .. ..Ellis 1900
Lake, Orange E. .. ..Mound City 1886
Lambert, Geo. M..... ....McDonald 1890
Lancaster, E. G. .. ..Eureka 1895
Laubach, J. M. .. ..Burlington 1878
Lawrence, H. A. .. ..Clay Center 1895
Lawrence, J. B. ....Wyandotte 1885
Lee, Phineas B. .. ..White Cloud 1896
Leland, H. D. (G. R.)....Paola 1899
Lecnard, H. P. .. ..Zeandale 1860
Levick, Stephen .. ..Wichita 1893
Lewis, Wm. .. ..Osage City 1896
(i)Liggett, J. D. .. ..Leavenworth 1859
Lincoln, Wm. E. .. ..Dover 1886
Lippard, J. H. .. ..Cheney 1886

Lloyd, John .. ..Ford 1899
Lochridge, Geo. C. .. ....Seneca 1882
Locke, Isaac N. .. ..Peru 1877
Long, L. K... .. ..Strong City 1884
Lowrey,, John .. ..Council City 1855
Lum, Samuel Y. .. ..Lawrence 1854
Luse, T. Claire .. ..Osborne.. 1885
Lynd, S. Edward .. ....Fort Scott 1903
Lythe, W. H. .. ..Lawrence 1900

McCartney, H. R. .. ....Argentine 1886
McClain, J. E. .. ..Wellington 1893
McCollom, W. A. .. ..Manhattan 1856
McConaughy, Student 1877
McConnell, A. .. ..Highland 1874
McCune, Edward .. .. ..Almena 1899
McCune, W. C. ....Eureka 1877
McDowell, H. M. .. ..Lawrence.. 1896
McGinley, W. A. .. ..Emporia 1889
McGinnis, R. J. .. ..Neosho Falls 1891
McHenry, F. G. .. ..Bloomington 1880
MacKay, Chas E. .. ....Atchison 1902
McKellar, Wm. S. .....Atchison 1887
(i)McKesson, Chas L ....Longton 1883
McLain, J. M. .. ..Burlington 1868
McNair, David C. .. ....Blue Rapids 1876
McPhee, Moses .. ..Lenora 1892
McRae, Isaac .. ..Dunlap 1894
(i)McVicar, Peter .. ....Topeka 1861
Mails, Chas E. .. ..Clear Creek 1892
Marble, Wm. H. .. ..Wallace 1889
Marcy, Frank L. .. ..Athol 1897
Markham, H. F. .. ..Cora 1878
Markham, Lucius C. ....Portis 1897
*Markham, R. F. .. ....Topeka 1880
Marsh, Geo. .. ..Douglass 1885
Marsh, Hammond L. .. ..Sabetha 1896
Marsh, Thos .. ..Wallace 1887
Marsh, Robt. L. .. ..Wichita 1889
Marsh, Wilson J. .. ....Wichita 1890
Martin, C. V. .. ..Pittsburg 1891
Martin, Jeffrey .. ..Anthony 1901
Marvin, Chas. L. .....Lawrence 1884
Mason, Joseph .. ..Tiblow 1873
Mason, T. E. B... .....Parsons 1896

Mason, Wm. .. ..Osage City 1900
Mather, I. F. .. ..Stockton 1888
Mathews, R. J. .. ..Council Grove 1900
Mosely, H. .. ..Topeka 1872
Matson, Albert .. ..Bavaria 1873
Matthews, S. S. .. ..Wichita 1887
Maver, J. G. .. ..Maple Hill 1889
Mayo, Arren .. ..Minneola 1857
Melvin, C. T. .. ..Emporia 1872
Merrill, Henry A. .. ..Severy 1889
(i)Merrill, J. G. .. ..Mound City 1865
Merrill, Wm H. .. ..Gaylord 1892
Merritt, E. W. 1877
Messer, C. B. .. ..Webster .. .. .1879
Metcalf, J. M. .. ..Wallace 1886
Metcalf, Arthur .. ..Garnett 1902
Michael, Geo.. .. ..Burlington 1891
Miller, Chas. G. .. ..Valencia 1894
Miller, H. G. .. ..Argentine 1888
Milliken, Silas F. .. ..Emporia 1888
Mills, Chas. L. .. ..Goodland 1892
Mills, Ernest P. .. ..Kansas City 1896
Mills, Harry E. .. ..Newton 1893
Minnich, D. H... .. ..Sunnyside 1886
Minnis, Thos. W... .. ..Wichita 1887
Mintier, J. H. .. ..Partridge 1890
Mirick, E. A. .. ..Diamond Valley 1873
*Mitchell, Ammi R. .. ..Springside 1879
Mitchell, Fred G. .. ..Kansas City 1892
Moberly, Hardy .. ..Topeka 1872
Moffatt, T. C. .. ..Douglass 1889
(1) Monoswith, A. W.).Neosho 1904
Montgomery, M. W. .. .. ..Fort Scott 1878
Moon, Chas. E .. ..White Cloud 1874
Mooney, Warren .. ..Tonganoxie .. .. .1894
Moore, Chas D. .. ..Ellis 1892
Moore, John D. .. ..Longton 1895
Moore, W. D. .. ..Strong City 1904
(1)Moore, Wm .. ..N. Topeka 1875
Morelle, Henry .. ..Council City 1856
Morgan, David D. .. ..Emporia 1901
*Morgan, John F. .. ..Lawrence 1865
Morris, John M. .. ..Ogden 1865
(1)Morris, M. B. .. ..Reading 1876

Morrison, N. J.	Wichita	1896
*Morse, G. C.	Emporia	1857
Morse, H. M.	Ridgeway	1883
*Morse, Milton J.	Carbondale	1883
Morse, Robt. C.	Westmoreland	1887
Mosley, H.	Topeka	1872
Mucklow, Wm. B.	Salina	1889
Munson, W. A.	Mound City	1882
Murch, Harry G.	Grant	1872
(1)Murphy, Anna	Topeka	1900
Murrman, Adam	Eureka	1895
Myers, Hiram G.	Smith Center	1874
Neal, Robt.	Osborne	1897
Nelson, Harry L.	Linwood	1900
Newcomb, C. S.	Spearville	1879
(i)Newcomb, F. W.	Dover	1875
Newcomb, Luther	Pomona	1871
Newell, F. P.	Cedarville	1880
Newman, Emma E.	Crooked Creek	1881
Newman, Ralph	Leavenworth	1900
Nichols, Geo. T.	Independence	1897
Nichols, J. F.	Blue Rapids	1889
Nield, J. A.	Stockton	1896
Norris, T. F.	Kirwin	1880
Northrop, G. S.	Geneva	1858
Northorp, G. E.	Chapman	1882
Norton, H. N.	Council City	1856
Norton, Stephen A.	Emporia	1891
*Officer, Morris	Wabaunsee	1872
Olds, Frank B.	N. Lawrence	1879
Osborne, Russell S.	Stockton	1877
Ostram, Oscar	Carbondale	1892
Paddock, G. E.	Argentine	1885
Page, Henry P.	Atchison	1882
Page, John	Salina	1903
Paine, Rodney	Burlington	1857
Palmer, Oscar A.	Lawrence	1881
Parker, John D.	Topeka	1867
Parker, J. Homer	Wichita	1885
Parker, Laurence J.	Pittsburg	1901
*Parker, Roswell	Manhattan	1877
*Parker, R. D.	Leavenworth	1857
Parmlee, J. B.	Arkansas City	1872
Parsons, J. U.	Ogden	1855

Patton, W. N. ..... Atchison 1904
Payne, Henry S. .. .. Sedgwick 1886
Payne, Joseph H. ..... Lawrence 1865
Pease, Wm. P. ... . Atwood 1899
Pearson, Sam'l .. .. Leavenworth 1901
Pearson, T. J. .. .. Strong City 1884
Peart, Joseph .. .. Albany 1861
(i)Penniman, Andrew O.. Garnett 1888
Peary, Geo. H. ... . Kiowa 1882
Pershing, J. E. .. .. Little River 1890
Pfeiffer, Geo. N. .. .. Undine 1893
Phelps, J. W. .. .. Bala 1889
Philbrook, Chas. E. ..... Altoona 1891
Phillips, John . ... Neosho Falls 1870
Phillips, T. D. .. .. Arvonia 1874
Pinch Pearse .. .. Newton 1887
Pinckney, Henry R. .. .. Lawrence 1881
Pinney, Ira E. .. .. Ford 1901
Pipes, A. M. ... ... Fredonia 1882
Pitkin, F. M. .... Mound City 1891
Platt, Dwight H. ... . Comet 1890
*Platt, Jeremiah E. ..... Wabaunsee 1883
*Platt, Luther H. .. .. Topeka 1867
(i)Plumb, J. C. .. .. Fort Scott 1869
Plass, Norman .. .. Topeka 1903
*Pomeroy, Samuel, ... Muscotah 1867
Poole, —. —... ..... Centralia 1859
(i)Poor, Wm. G. .. .. Paola 1885
Potter, L. Eugene .. .... Little River 1893
Powell, Chas. H. .. .. Sterling 1897
Powers, Henry P. .. .... Little River .. ... .1886
Platt, Ernest .. .. Lay 1892
Preston, Elmer E. .. .... Linwood 1890
Prior, Isaac R. .. .. Fredonia 1880
Purrington, C. W. .. .... Clay Center 1889

Quarder, Paul .. ..Herndon 1896
Queen, C. N... ..... Fredonia 1889

Radford, Walter .. .. ..Independence 1875
Ratcliff, Joseph .. ..Lyons 1896
*Rees, Henry .. ..Emporia 1870
Reeve, John C. .....Strong City 1902
Rice, Geo. J. ....Hiawatha 1860
Rice, J. H. J. .....Downs 1886
Rice, J. W. .. ..Alma 1900

Richards, C. Eugene ....Valencia 1896
Richards, Eman'l .. .. ..Center Ridge 1880
Richards, J. A. .. ..Fort Scott.. 1897
Richardson, A. M. . ....Lawrence 1871
Richardson, C. T. .. ....Paola 1874
Richardson, John B. .. ..Hiawatha 1880
Richardson, J. W. .. .. ..Yates Center 1877
(1)Richardson, W. L. ....Dunlap 1901
Richert, Cornelius .. ....Herndon 1897
Ricker, Geo. S. ... .Eureka 1899
Riddle, Merchant T. .. ..Milford 1880
(1)Rima, H. R. .. ..Cedarville 1891
Rives, Chas. J. .. ..Cleburne 1904
(1)Roberts, Jas. H. ....Winfield 1875
Roberts, C. Eugene .. ..Valencia 1897
Roberts, C. E. Mrs. .....Valencia 1897
*Roberts, Thos. S. .. ....Oneida 1889
Robinson, Chas. N. .. ..Athol 1894
Robinson, H. P. .. ..Topeka 1860
Rogers, Enoch E. . .....Eureka 1874
Rocker, Jas. N. .. ..Cheyenne Val 1880
Roulet, Paul.. .. ..Wichita ... .1898
Rud, J. S. (Pres) .. ....Geneva 1885
Rudduck, Edward N. ....Spearville 1878
Ruge, Lewis H. .. .. ..Parsons 1899
Russell, Frank H. .. ....Kirwin 1895

Safford, A. W. .. ..Cawker City.. 1872
*Sanford, W. C. .. ..Miltonvale 1881
Samuel, Robert .. ..Cawker City 1876
(i)Sargent, Clarence S...Wichita 1902
Sargent, Geo. W. .. ..Alton 1898
Sargent, Roger M. .. ....Wichita 1902
Sawyer, L. T. .. ..Burlingame 1868
Saxby, —. -—... .. ..Chelsea 1860
Scarrow, David H. .....Centralia . .. .1891
Schlichter, J. B. .. ..Peace 1873
Schnake, L. C. .. ..Clay Center 1885
Schockley, A. D. .. ..Blue Ridge 1878
Schorb, Geo. .. ..Cawker City 1881
Scotford, Henry C. .. ....Louisville 1874
Scotford, John .. ..Neosho Falls 1872
Scott, D. .. ..Alma 1872
Scott, Geo. H. ....Lawrence 1882
Scott, John ....Alma 1880

Scoville, F. C. ... .Independence 1878
Scribner, L. M. .. ..Westmoreland.. .. 1872
Scroggs, J. W. .. ..Eureka 1899
Searles, W. G. .. ..Ottawa 1899
Seaver, Chas. S. .. ..Russell 1880
*Seaver, Wm. R. .....Ellsworth 1898
Seeyle, Benj. B. .. ..Netawaka 1901
Seibert, Albert E. .. ....Rush Center 1888
Seiler, Martin .. ..Ridgeway 1879
(i)Severance, Chas. N...).Wichita 1889
*Shannon, O. J. .....Emporia 1876
Shattuck, C. S. .. ..Baxter Springs 1871
Shaw, H. W. .. ..White Cloud 1868
Shaw, Wm. B. .. ..Downs 1889
Sheldon, Chas M. .. ....Topeka 1889
Sheldon, Stewart .. ..Topeka 1889
Shepherd, E. .. ..Washara 1889
Shepherd, Paul .. ..Topeka 1856
Shepard, Sam'l .. ..Wyandotte 1884
Sherk, Thos. .. ..Fredonia 1887
Sherman, Floyd E. .. ....Quindaro 1876
Sherod, Edgar A. .. .... Nickerson 1900
Sherrill, F. G. .. ..White City ... .1876
Shields, D. C. .. ..Village Creek 1902
Shoemaker, H. C. .. ....Muscotah 1896
Simkins, Wm. A. ... ...Salina 1888
Simmons, Wm. B. .. ....White Cloud 1899
Simpson, Herbert O. ....Parsons 1902
Sisson, S. B. Mrs, (F) ..Neosho 1897
*Skinner, Edward .. ....Milford 1874
Skinner, Geo. W... .. ...Wellsville 1873
Slasor, Leroy V... .. .... Lenora 1887
Slie, Jonathan S. .. ..Ogden 1873
(l)Small, H. E. .. ..Topeka 1888
Smith, A. J. R. .. ..Petersville 1874
Smith, D. C. .. ..Ellis ... .1885
Smith, Edwin B. ... .Westmoreland 1894
Smith, Emerson F. .. ....Wellsville 1877
Smith, Ira H. .. ..Robinson 1859
Smith, Isaac B. ... .Sother 1872
Smith, John F. ... .Chapman 1887
Smith, John H. B. .. ....Jetmore 1889
Smith, John H. B. Mrs. ..Pittsburg 1894
Smith, L. Adams .. ....Oneida 1884

*Smith, M. Henry	Downs	1884
Smith, Pliny S.	Onaga	1881
Smith, W. Rosefield	Partridge	1901
(1)Snow, Frank H.	Lawrence	1866
Snowden, D. H.	Sterling	1892
Solandt, Andrew P.	Wichita	1903
Sommer, D. F.	Anthony	1890
Spangler, Geo. P.	Capioma	1902
Spence, Walter	Council Grove	1901
Spiker, W. D.	Centralia	1902
Spring, John W.	Lawrence	1883
Spring, L. W.	Lawrence	1876
Squire, Jos. J.	Stockton	1889
Starkey, J. H.	Greenwood	1875
Steiner, Dennis R.	Alma	1890
Stevens, F. V.	Wellington	1889
Stevens, H. M.	Quindaro	1866
Stewart, Julius H.	Kensington	1891
Stewart, Wm. C.	Centralia	1868
Stickel, Peter	Vienna	1876
*Storrs, S. D.	Quindaro	1857
Stover, W. B.	Udall	1903
Stromire, Geo. D.	Ford	1901
Strong, Dwight	Gueda Springs	1886
Strong, Frank P.	Stafford	1894
Strowbridge, E.	Mound City	1859
Suess, Wm.	Herndon	1889
Sutherland, Wm. L.	Great Bend	1901
*Sutton, Benj. A.	Highland	1893
Stump, Geo. E.	Russell	1901
(i)Swim, John Q.	Stafford	1891
Sykes, Lewis E.	Vienna	1871
Taylor, C. B.	Valley Falls	1885
Taylor, Lawrence	Linwood	1902
Tenney, Marcus D.	Westmoreland	1875
Thayer, Henry E.	Wichita	1897
Thomas, C. M.	Lawrence	1902
Thomas, J. D.	Arvonia	1884
Thomas, Ozno A.	Albany	1868
Thomas, Wm.	Arvonia	1870
Thomas, Wm. H.	Leavenworth	1881
(1)Thompson, Herbert	Ford	1896
Thompson, S. H.	Cora	1877
Thomson, Chas	Westmoreland	1902

Thomson, James N. .. ..N Topeka 1891
Thrall, H. .. ..Garden City 1884
Thurston, Oakley B. .. ..Manhattan 1903
Tingle, Geo. W. .. ..Oneida 1893
Todd, David E. .. ..Highland 1884
Tooker, John F. .. ..Neosho Falls 1880
Todd, Quintus C. .. .. ..Junction City 1857
Todd, Wm. .. ..Spearville 1888
Toothaker, Archie . ....Highland 1902
Town, Willard O. .. ....Cora 1893
Tracey, Melville M. ....Topeka 1881
Traut, Geo. A. .. ..Fairview 1892
Treiber, Dal'l J. .. ..Fairview 1885
Trover, W. D. .. ..Udall 1889
(i)Tunnell, Robt. M. .....Wabaunsee 1869
Tupper, Leland E. .. ....Hiawatha 1897
Turner, B. R. .. ..Phillipsburgh 1881
Turrell, Chas. W. .. ....Alma 1902
Umsted, Owen .. ..Longton 1896
Underwood, H. B. .. ....Baxter Springs 1870
Unger, Sam'l L. .. ..Kiowa 1902
*Utley, Wells H. .. ....Parsons 1882
Vandyke, J. F. .. ..Paola 1876
Vandyke, S. A. .. ..Centralia 1870
(l)Van Slyke, F. M. ....Paola 1876
Van Swearingen. O. M... Oswego 1884
Van Vleet, Wm. M. .... Nickerson 1893
Van Wagner, J. M. .. ....Atchison 1868
Veazie, Walter C. .. ....Topeka 1888
Veitz, C. F. .. ..Leavenworth 1861
Vernon, Ambrose W. .. .Hiawatha 1896
Vetter, John .. ..Milford 1890
Villiers, J. Chas. .. ..Sterling 1876
Vogt, W. T. .. ..Herndon 1900
Votaw, Elihu H. .. ..Manhattan 1881
Vrooman, Frank B. .. ...Quenemo 1887
(i)Vrooman, Harry C. ....Independence 1888
(l)Vrooman, Walter .....Kansas City 1891
Waldrop, Isaac M. .. ....Park 1893
Walker, Wm. H. .. ....Emporia 1896
Walkup, A. C. .. ..Washara 1880
Ward, Frank G. .. ..Wichita 1894
Ward, W. H. .. ..Oskaloosa 1859
Warner, Pliny F. .. .. ..Fort Scott 1874
Warren, Jasper C. .. ....Argentine 1904

Waterman, A. T.	Fort Scott	1877
Watt, T. Edgar	Longton	1899
Wattenberger, O. T.	Haven	1894
*Webb, W. D.	White City	1879
Webber, E. E.	Seneca	1876
Weimer, Morrison	Sedgwick	1890
Weir, John E.	Leavenworth	1870
Weir, Moses T.	Lawrence	1872
*Weir, W. W.	Topeka	1870
Welch Moses C.	Wabaunsee	1861
*Weller, J. Q. A.	Park	1879
Wellman, W. M.	Smith Center	1873
Wells, Clayton B.	Eureka	1902
Wells, Geo. H.	Ottawa	1891
Welsh, J. W.	Fairview	1897
Weston, Geo. D.	Osawatomie	1891
Wheeler, W. C.	Alma	1886
Whitby, H. J.	Emporia	1889
Whitney, E. A.	Elwood	1859
Wight, Chas. A.	Anthony	1887
Wilde, James	Scatter Creek	1880
Williams, C. E.	Ellis	1886
Williams, J. Benson	Wichita	1891
Williams, J. H.	Topeka	1883
Williams, R. H.	Junction City	1895
Williams, W. D.	Sterling	1879
Wiliams, W. T.	Linwood	1896
Willis, J. V.	Neosho Falls	1878
Wills, G. W.		1895
Wilson, F. B.	Ford	1893
Wilson, J. H.	Quindaro	1875
(1) Wilson, J. J.	Clear Creek	1877
(1) Wilson, L. B.	Atchison	1870
Wilson,, S. F.	Tonganoxie	1889
Windle, Geo. W.	Tonganoxie	1902
Winslow, Jacob	Fairview	1886
(1) Winslow, E. M. Mrs.	Chapman	1895
Wishard, S. F.	Diamond Springs	1893
Withington, W.	Strong City	1901
Withington, H. J.	Lawrence	1897
Wood, Chas. A.	Vienna	1876
Wood, Geo. A.	Plevna	1889
Wood, M. C.	Mound City	1876
Wood, Sam'l	Kinsley	1881

Woodbin, J. A. .. .. Netawaka 1889
Woodburn, J. A. .. .. Capioma 1876
(i)Woodcock, H. E. .. .. Tonganoxie 1868
Woodford, O. L. ... . Valley Falls 1857
Woodhull, Geo. H. .. .... Chase 1888
Woods, M. W. .. .. Plevna 1899
Wcrrell, B. F. .. .. Olathe 1881
Wright, Alfred C. .. .. Topeka 1886
Wright, C. D. .. .. Blue Ridge 1875
Wright, E. F. .. .. Partridge 1903
Wright, J. T. 1893
*Wright, S. G. .. .. Burlington 1872
(l)Wright, Wilborn ..... Lawrence 1833
(l) Yoakum, G. D. .. .... (N. W.) 1903
*Young, Chas T. .. .. .. Wichita 1889
Young, Jonathan E. .. ..Kirwin 1874

Congregational Churches Organized in Kansas.

1854-1904.

Figures denote years within which the churches existed. A —. denotes that the church still exists. The churches are arranged in counties, and the counties of the several local Associations are arranged in order from north to south and from east to west; the five Associations covering the eastern third of the State being named first, then the three covering the rest of the State. Names of churches connected by dash indicate that they were substantially identical. No name is in the list that is not given in the Minutes of General Association, although conflicting statements as to the existence of some churches can be quoted from the Minutes.

Doniphan County.

Highland .. ..1865—.
Leona .. ..1885—.
Palermo .. ..1859-63.
Troy .. ..1860-1871.
White Cloud .. .. .. 1868—.

Atchison County.

Atchison .. ..1858—.
Elwood .. ..1859-1863.
Good Intent .. .. 1877-1889.
Muscotah .. ..1866—.
New Malden .. .. 1872-1889.
Sumner .. .. .. 1858-1862.

Brown County.

Carson .. ..1895—.
Comet-Plum Creek .. 1873—.
Fairview .. ..1881—.
Hiawatha-Union .. ..1860—.
Hamlin .. .. .. 1872-1886.
Powhattan .. ..1861—.

Jackson County.

Ontario-Sother .. 1871-1879.

Nemaha County.

Albany .. ..1858-1874.
Centralia .. ..1859—.
Capioma .. ..1871—.
Plymouth-Nemaha 1869-1890.
Oneida .. ..1881—.
Seneca .. ..1859—.
Sabetha .. .. 1872—.

Marshall County.

Axtell .. ..1882-1897.
Blue Rapids .. ..1872—.
Elm Creek .. .. .. 1868-1869.
Union .. .. 1882-1886.

Washington County.

Clifton, ...1880-1882.
Hanover .. ..1889-1890.
Palmer-Union .. .1882-1886.
West Clifton .. .. 1881-1883.

EASTERN ASSOCIATION.

Leavenworth County.

High Prairie .. ..1873-1878.
Linwood-Stranger .. 1872—.
Leavenworth First ...1858—.
Leavenworth Col'd 1862-1874.
Leavenworth 5th Ave.....
.. ..1869-1882.
Leavenworth Third 1871-1883.
Lenape .. ..1886-1896.
Tonganoxie .. .. .. 1869—.

Wyandotte County

Argentine .. ..1882—.
Kansas City First ....1858—.
Kansas City Pilgrim 1881—.
Kansas City Bethel ..1893—.
Kansas City Chelsea
Place .. ..1890—.
Kansas City Plymouth 1901—
Quindaro .... 1858-1887.
Rosedale .. ..1878-1883.
Tiblow .. .. 1873-1883.
WyandotteForest ....1874—.

Johnson County.

Ocheltree .. ..1889—.
Olathe .. .. 1866—.
Spring Hill .. .. ..1879-1893.

Miami County.

Indianapolis .... 1895—.
Mt. Gilead .. ..1859-1867.
Osawatomie .. .. ..1856—.
Paola .. .. 1867—.

Linn County.

Mound City .. .. ..1866—.
Parker .. ..1871-1872.

Bourbon County.

Fort Scott .. ..1869—.
Mapleton .. .. ..1867-1892.
Salem .. ..1884—.

Jefferson County.

Grasshopper Falls-Valley Falls .. ..1858—
Grant .. .. 1872-1876.
Osawkie .. .. 1870-1873.
Oskaloosa .. .. ..1860-1862.

Douglas County.

Bloomington-Clinton. 1857-67.
Big Springs .. ..1857—.
Barkers .. ..1871-1903.
Kanwaka .. ..1882—.
Lawrence Plymouth .1854—.
Lawrence Col'd ..1862-1903.
Lawrence Pilgrim .. 1867—.

Franklin County

Appanoose .. ....1879-1896.
Minneola .. .. .. 1858-1867.
Ottawa .. ..1871—.
Pomona-Greenwood 1871-1878.
Wellsville .. ..1871—.

Anderson County.

Garnett .. ..1888—.

CENTRAL ASSOCIATION.

Shawnee County.

Dover .. ..1873—.
Mairstown .. .. .1859-1863.
Rochester .. .. ..1860-1871.
Topeka First .. .. ..1855—.
Topeka North .. ....1869—.
Topeka Central .. ..1868—.
Topeka Pauline .. ..1894—.
Topeka Seabrook .. .1895—.
Valencia .. ..1894—.
Valencia Plymouth Rock 1898—.
Wakarusa .. ..1880—.
Willard .. ..1903—.
Monmouth .. .. ..1876-1882.

Osage County.

Arvonia .. ..1869-1886.
Arvonia-Welsh .. .. 1871—.
Burlingame, Superior Council City .. ..1858-1875.
Carbondale .. .. .. 1878—.
Osage.. .. ..1873—.
Overbrook .. ..1890—.
Panteg .. ..1894—.
Peterton .. ..1881—.
Ridgeway .. ..1862—.
Valley Brook .. ..1873-1894.

Pottawatomie County.

Arispie .. .. 1877-1886.
Beulah- Springside 1876-1894.
Louisville .. ..1867—.
Leghorn .. ..1874-1875.
Mt. Union .. ..1888—.
Onaga .. ..1868—.
St. Mary's .. ..1870—.
Spring Creek .... 1875-1887.
Vienna .. ..1868—.
Wamego .. .. 1872-1874.
Westmoreland .. .. 1872—.
Wheaton-Clear Creek 1871—.

Wabaunsee County.

Alma .. ..1875—.
Eskridge .. .. 1885-1896.
Maple Hill .. ..1875—.
Wabaunsee .. .. ..1857—.
Wilmington .. .. ..1869-1874.

Riley County.

Bala .. ..1872—.
Manhattan .. .. 1856—.
Ogden .. ..1860-1875.
Shiloh .. ..1877-1887.
Zeandale .. .. .. 1856-1863.
Cleburne .. .. 1896—.

Geary County.

Junction City .. .. ..1864—.
Milford .. .. .1868—.
Welcome .. .. ..1894-1899.

Morris County.

Council Grove .. .. 1863—.
Diamond Springs .. ..1869—.
Dunlap .. .. 1882—.
Elm Creek-Hill Springs .... 1873-1887.
Six Mile .. .. .. 1886-1900.
White City .. .. .. 1873—.

Clay County.

Chapman .. ..1881—.
Clay Center .. ..1885—.
Exeter .. .. 1879-1887.
Goshen .. .. 1878—.
Madura-Wakefield .. 1875—.
Mt. Vernon .. .. .. 1879-1886.

Dickinson County.

Detroit .. .. 1881-1891.
Enterprise .. ..1882—.
Sutphen's Mills .. 1884-1896.

SOUTHERN ASSOCIATION.

Crawford County.

Monmouth .. .. ..1876-1882.
Pittsburg .. ..1892—.

Cherokee County.

Baxter Springs .. 1870-1875.
Blue Ridge .. .. ..1872-1883.
Lowell-Tenn. Prairie
.. .. 1869-1875.
Petersville, Crest-
line, Boston Mills 1869-1889.

Allen County.

Geneva .. .. 1858—.
Scatter Creek .. ....1877—.

Neosho County.

Galesburg .. .. ..1881-1886.

Labette County.

Angola .. .. .1893-1899.
Chetopa .. .. .. 1868-1871.
Dora, Valeda Deerton
.. ..1878—.
Oswego .. .. 1868—.
Parsons .. ..1874—.
Union, Canada Tp 1883-1891.

Coffey County.

Burlington .. .. ..1858-1868.
Hampden .. .. ..1859-1869.
Waverly .. .. 1879-1882.

Woodson County.

Cherry Creek, Defiance
Yates Center .. 1873-1883.
Center Ridge .. ..1877-1892.
Everett Tp.-Vernon 1888-1894.
Neosho Falls .. .. ..1860—.
New Harmony .. ..1880-1899.
Village Creek .. .. ..1878—.

Wilson County.

Altoona, . .. .1871—.
Buffalo .. ..1874-1879.
Fredonia .. ..1871—.
Neodesha .. ..1871-1890.

Montgomery County.

Independence .. .. ..1872—.
Sycamore-Lay .. .. .1873—.

Lyon County.

Coal Creek .. ..1900—.
Dry Creek .. ..1871—.
Emporia First .. ....1858—.
Emporia Bethany .. .1868—.
Reading .. ..1877-1888.
Waushara .. .. ..1867-1897.

Greenwood County.

Climax .. .. 1857-1880.
Eureka First .. .. ..1859—.
Eureka Col'd .. ..1882-1891.
Fall River .. ..1898—.
Gould-Severy .. .. ..1880—.
Madison .. ..1883-1890.
Verdigris Falls .. 1871-1879.

Elk County.

Elk River-Western Park
.. .. 1875—.
Elk Falls .. .. ..1882-1895.
Howard .. ..1885-1895.
Longton .. ..1883—.
Mound Branch .. ..1880-1883.

Chautauqua County.

Peru .. .. .1878-1881.
Sedan .. .. 1878-1882.

Chase County.

Cottonwood Falls.. 1868-1892.
Elmdale .. ..1883-1899.
Prairie Hill .. .... 1886-1889.
Strong City .. .. ..1882—.

WICHITA ASSOCIATION.

Marion County.

Antelope .. .. .. 1876-1880.

Butler County.

Augusta .. ..1871-1880.
Douglass .. .. 1871—.

Cowley County.

Arkansas City 1871-1875-1881.
Geuda Springs .. ..1886-1891.
Ninnescah
Bushnell-Udall .. ..1877—.
Winfield ....1871-1884.
Seeley .. ..1887-1891.

Harvey County.

Newton .. . .1884—.
Sedgwick .. ..1873—.

Sedgwick County.

Colwich .. .. .. 1887-1903.
Greeley-Mt. Hope .. 1877—
Haven .. ..1883—.
Prairie Home .. ..1878-188[illegible]
Union-Maize .. .. ..1877—.
Wichita, Plymouth .. 1885—.
Wichita Olivet ....1887-1894.
Wichita Mayflower 1887-1894.
Wichita Fourth. ..1888-1893.
Wichita Fairmount .. 1893—.
Fayette .. ..1875-1878.
El Paso 1878-1879
Cheney .. .. .. .1886-1892.

Sumner County.

Wellington .. .. .. 1888—.
Centennial .. .. ..1887-1889.

Kingman County.

Rago .. .. 1888-1891.
Jewell .. .. 1888-1891.

Harper County.

Anthony .. ..1879—.

Barber County.

Kiowa .. .. 1887—.

N. W. ASSOCIATION.

Republic County.

None

Cloud County.

Elmdale .. .. .. 1880-1885.
East Branch-Zion ..1881-1891.
Jamestown-Mayflower 1879-83

Ottawa County.

West Branch .. ..1881-1886.

Jewell County.

None.

Mitchell County.

Cawker City .. ..1872-1900.
Corinth .. ..1874-1880.
Laban Creek .. .. 1879-1883.
Mulberry 1879-1883
Pittsburg ....1875-1883.
Salt Creek .. ....1880-1884.
Walnut Grove .. ..1869-1872.

Smith County.

Athol.. .. ..1888—.
Cedarville .. .. ..1879-1883.
Cora .. ..1875—.
Corvallis .. ..1880-1883.
Fairview .. .. .. 1872-1895.
Gaylord .. ..1876—.
Harlan.. .. ..1878-1882.
Kensington .. .. .. 1889—.
Smith Center .. .... 1873—.
Twelve Mile, Lincoln Tp, Union of Smith County ..1882-1886.
Walnut Creek .. ..1882-1887.
West Cedar .. .. 1881-1886.

Osborne County.

Alton-Bulls City .. .. 1877—.
Bethany .. ..1873-1886.
Bloomington .. .. ..1875—.
Downs .. ..1880—.
Dial .. ..1881—.
Mt. Ayr .. .. .. 1881-1903.
Osborne .. ..1873—.
Pleasant Hill .. ..1874-1887.

Phillips County.

Agra-Liberty .. .. 1880-1895.
Bissell Creek .. .1882-1886.
Iowa-Union .. .. ..1876-1894.
Kirwin .. ..1876—.
Logan .. ..1894—.
Plum Creek .. .. 1873-1883.
Phillipsburg .. ....1876-1881.
Prairie View .. ..1881-1886.

Rooks County.

Ash Rock .. .. 1878—.
Alcona .. ..1881-1883.
Lowell .. .. 1878-1883.
Mt. Vernon .. .. 1881-1891.
Northampton .. ..1881-1887.
Stockton .. .. 1876—.
Union .. ..1882-1885.
Webster .. .. .. 1881-1884.

Norton County.

Almena .. ..1887—.
Edmond .. .. .. 1887-1896.
Glen Valley .. .. 1885-1891.
Lenora .. .. 1885—.
Wakeman .. .. ..1881-1899.

Graham County.

Hill City .. ..1880-1899.

Decatur County.

Oberlin .. ..1885-1903.
Allison .. ..1885-1891.

Rawlins County.

Atwood .. ..1887—.
Celia-McDonald .. .. 1887—.

Herndon .. .. 1889—.
Ludell .. ..1887-1888.
Rotate-Middle Beaver..
.. ..1888-1899.

Thomas County.

None

Cheyenne County.

Bird City .. ..1887-1899.
Sunnyside .. .. ..1887-1893.
St. Francis-Wano, 1896-1899.
Gritzland .. .. .. 1888-1894.

Sherman County.

County Line .. .. 1888-1889.
Goodland .. ..1888—.
Voltaire .. ..1887-1889.

WESTERN ASSOCIATION.

Saline County.

Bavaria .. .. .. 1872-1889.
Brookville .. ..1873—.
Salina .. ..1888—.

Lincoln County.

None.

Ellsworth County.

Ellsworth .. .. ..1871-1874.

Russell County.

Fairfield .. .. .. 1878-1881.
Russell .. ..1872—.

Ellis County.

Ellis .. .. 1873—.
Hays City .. .. .. 1873-1883.

Trego County.

Collyer.. .. ..1881—.
Wakeeney .. .. ..1879-1883.

Sheridan County.

Adel.. .. .. 1880-1886.
Alcyone .. .. .. 1881-1883.
Kenneth .. .. .. 1880-1886.

Gove County.

Alanthus .. ..1897—.
Buffalo Park-Park .. 1880—.
Fairview Western .. 1897—.
Gove City .. .. ..1873-1875.
Grinnell .. ..1886-1889.

Logan County.

Russell Springs ..1883-1897.

Wallace County.

Macon .. .. 1895-1903.
Wallace .. ..1887—.

ARKANSAS VALLEY ASSOCIATION.

McPherson County.

Delmore .. .. .. 1878-1894.
Empire-Galva .. ..1875-1891.
McPherson .. .. .. 1874—.
Monitor .. ..1878-1884.
Union .. .. 1877-1887.

Rice County.

Allegan-Chase .. .. 1877—.
Glen Herrold .. .. 1880-1882.
Little River .. .. .. 1881—.
Lyons .. .. 1888-1901.
Peace-Sterling .. .. ..1873—.

Reno County.

Hutchinson .. .. .. 1889—.
Lincoln .. .. .. 1876-1879.
Medford .. .. .. 1877-1884.
Nickerson .. ..1880—.
Peace Valley-Reno 1877-1886.
Plevna .. .. 1886—.
Sylvia .. ..1900—.
Valley .. .. 1901—.
Partridge .. .. 1873—.

Barton County.

Buffalo Tp .. .. ..1878-1883.
Cheyenne Valley ..1879-1883.
Elmdale .. ..1880-1883.
Great Bend .. ..1872—.
Pleasant Valley .. 1877-1883.
South Bend.. .. ..1896—.

Stafford County.

Bethel .. ..1881-1889.
Stafford .. .. 1881—.

Pratt County.

None.

Rush County.

Belle Prairie .. ..1879-1883.
Bellfield .. .. .. 1882-1899.
La Crosse .. .. ..1880-1883.

Pawnee County.

E. Pleasant Valley 1879-1881.
Garfield .. .. 1874—.

Edwards County.

Kinsley .. ..1874—.

Kiowa County.

None.

Comanche County.

None.

Ness County.

Harold .. ..1887-1891.

Hodgeman County.

Bethany-Jetmore .. ..1900—.
Hodgeman-Jetmore ...1880—.
Jetmore-Silver Lake. 1902—.
Hanston .. .. 1888—.

Ford County.

Crooked Creek-Fowler
.. ..1880-1897.
Ford .. .. 1886—.
Spearville .. ... 1879-1891.

Clark County.

Ashland .. ..1878-1881.
Pleasant Prairie ..1881-1884.

Lane County.

None.

Gray County.

Montezuma .. .. 1886-1889.

Meade County.

Pleasant Prairie.. 1880-1889.

Scott County.

None.

Finney County.

Garden City .. .. 1879-1900.
Pierceville .. .. ..1896-1902.
Sherlock .. ..1896-1897.

Haskell County.

None.

Seward County.

None.

Wichita County.

None.

Kearney County.

Larkin .. .. 1875-1884.
Walnut Creek .. 1874-1876.

Grant County.

None.

Stevens County.

None.

Greeley County.

None.

Hamilton County.

None.

Stanton County.

None.

Morton County.

None.

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